

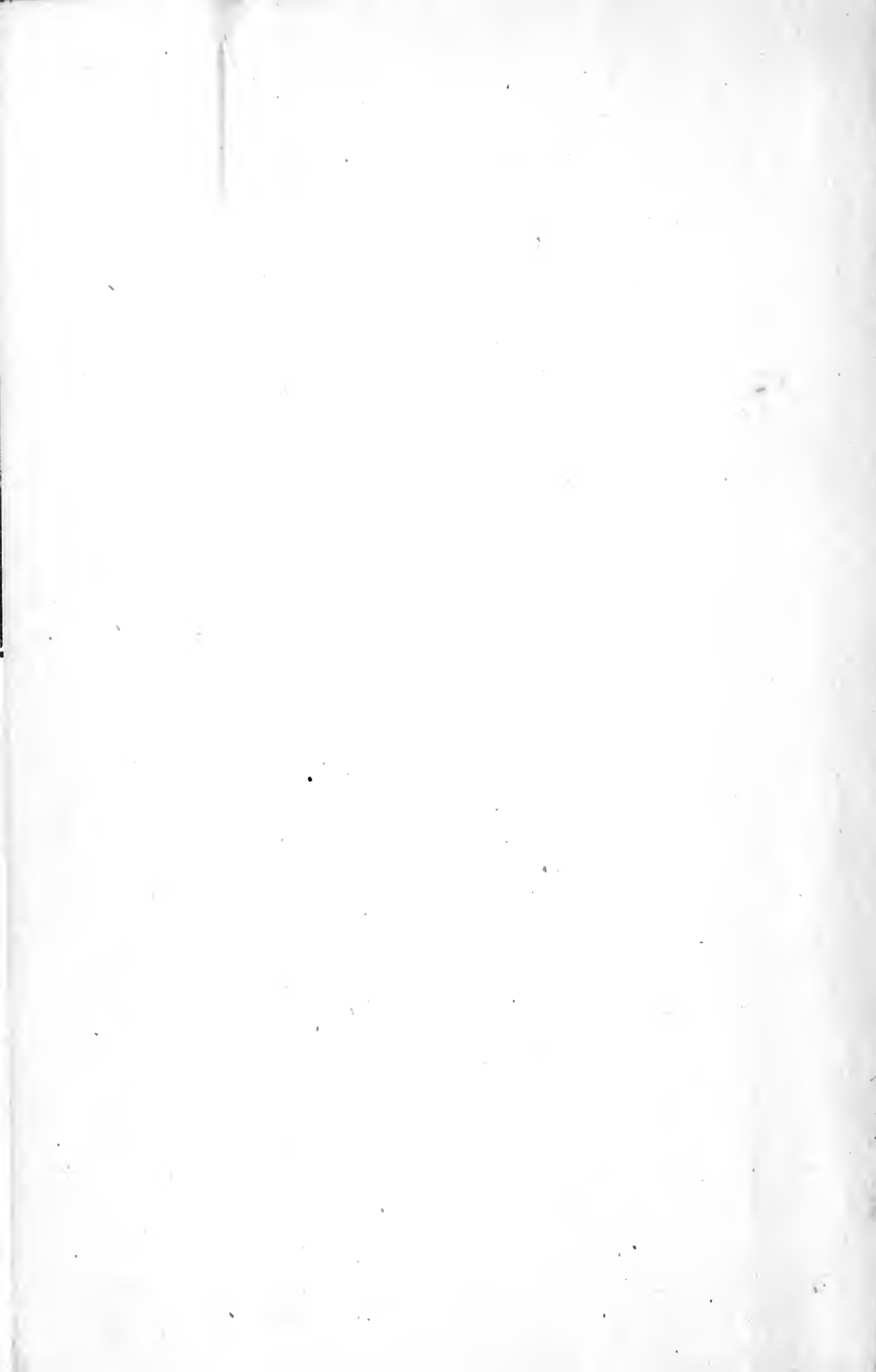
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OUR · RACE

ITS ORIGIN AND ITS DESTINY.

A Serial Devoted to the Study of the Saxon Riddle.

Series I., No. 1.

March 20, 1890.

Annual Subscription, \$2.00.

The Romance of History.

LOST ISRAEL FOUND;

OR,

Jeshurun's Pilgrimage

Towards Ammi, From Lo-Ammi.

BY

CHARLES A. L. TOTTEN, M.A.

WITH INTRODUCTION BY

PROF. C. PIAZZI SMYTH, F.R.A.S.,

Late Astronomer-Royal for Scotland.



"TRUTH AGAINST THE WORLD" (Motto of the ancient KUMREE).

"We can do nothing against the truth" (St. Paul); "Great is Truth, and mighty above all things" (Esdras); "Buy the Truth and sell it not" (Solomon); "Truth is stranger than fiction" (Byron); "What is Truth?" (Pilate); "I AM THE TRUTH" (Assertion of THE CHRIST).

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THE EDITOR OF "OUR RACE,"

P. O. Box 1333.

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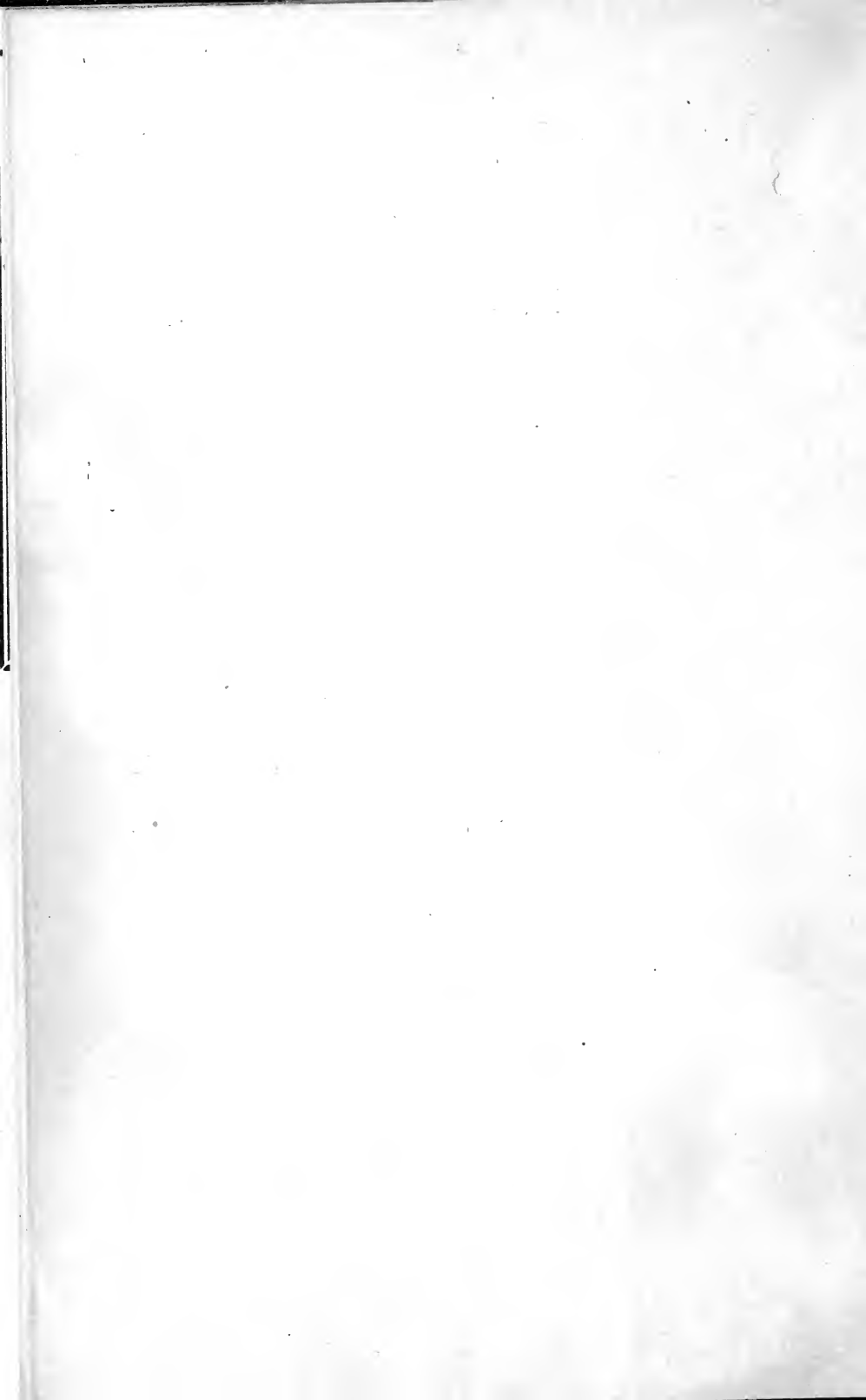
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OUR RACE: ITS ORIGIN AND DESTINY.

A Series of Studies on the Saxon Riddle.

BY

CHARLES A. L. TOTTEN, M.A.,

FIRST LIEUTENANT FOURTH ARTILLERY, U.S.A.; PROFESSOR OF MILITARY
SCIENCE AND TACTICS, S. S. S. OF YALE UNIVERSITY;

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FANCIES, LEGENDS, AND LORE OF NATIVITY;" ETC.

"TRUTH AGAINST THE WORLD" (Motto of the ancient KUMREE).

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(Assertion of THE CHRIST).

WITH AN INTRODUCTION

BY C. PIAZZI SMYTH, F.R.S.E., F.R.A.S., F.R.S.S.A.,
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Pyramid," etc., and of the Edinburgh Star-Catalogue
and Ephemeris.

SECOND REVISED EDITION.

NEW HAVEN;
OUR RACE PUBLISHING COMPANY,
1891.

THIRTY-FOURTH STREET, NEW YORK
HARVARD

“ *Happy art thou, O Israel:*

Who is like unto thee, O people saved

By the Lord, the shield of thy help,

And who is the sword of thy excellency!

And thine enemies shall be subdued unto thee;

And thou shalt tread upon their high places.”

DEUT. xxxiii. 29.

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UNTO JESHURUN,
The English-speaking People,
 "EPHRAIM" AND "MANASSEH,"
 "BROTHER JOHN" AND "BROTHER JONATHAN,"
 "THE COMPANY OF NATIONS" AND "THE GREAT PEOPLE,"
 WHO, DOUBLY "CALLED IN ISAAC'S NAME," ARE
 SAXON BY BLOOD, BY SPIRIT CHRISTIAN,
 AND UNTO WHOM PERTAINS "THE BIRTHRIGHT,"
 THIS SURVEY OF THEIR PAST, AND PREFACE TO THEIR FUTURE,
 AS "STONES" OF THE "STONE KINGDOM";—
 UNTO JUDAH, TO WHOM PERTAINS "THE SCEPTRE,"
 LOST AWHILE, YET HELD FOR THEM IN TRUST :—
 TO THE EMPRESS OF ISRAEL, AND TO MANASSEH'S CHIEF :—
 TO ALL WHO SOJOURN WITH THEM,
 ALIENS OR KIN,
 WHEREVER HEBREW STANDARDS FLOAT :—
 UNTO ALL WHO DWELL ABOUT THEM,
 CONSENTING TO THEIR TESTIMONY :—
 TO ISRAEL, TO JUDAH, TO STRANGERS, TO GENTILES,
 AS A PLEDGE OF HOPE, AND AS AN EARNST OF THE HARVEST :—
 UNTO EMMANUEL,
 THE GOD OF ABRAHAM, OF ISAAC, AND OF JACOB,
 . נ : יהוה - אלהים : ת .
 AS A HUMBLE RECOGNITION OF THE INFALLIBILITY
 OF HIS "WORD," HIS "OATH," HIS COVENANT :—
 THESE NOTES OF OUR PILGRIMAGE
 TOWARDS "AMMI," FROM "LO-AMMI,"
 ARE WITH BOTH THANKFULNESS AND PRAYER
 DEVOUTLY DEDICATED.

A Tribute from England to America.

"IN OTHER LANDS, ANOTHER BRITAIN SEE:
AND WHAT THOU ART, AMERICA SHALL BE."

—*By an English poet of Colonial Times.*

QUOTED BY DANIEL WEBSTER,
AT BOSTON, 1849.

An American Tribute to England.

"THICKER THAN WATER IN ONE RILL,
THROUGH CENTURIES OF STORY,
OUR SAXON BLOOD HAS FLOWED, AND STILL
WE SHARE WITH YOU THE GOOD AND ILL,
THE SHADOW AND THE GLORY.

AMESBURY, 22nd, 9^{mo}, 1874."

—*John G. Whittier.*

QUOTED BY THE "ATHENÆUM,"
LONDON, 1874.

INTRODUCTION.*

BY C. PIAZZI SMYTH, F.R.S.E., F.R.A.S., F.R.SS.A.; F.R.SS.L. & E.,
HON. M. INST. ENGIN. SC., P.S.ED., R.A.A.S. MUNICH AND PALERMO;
LATE PROFESSOR OF PRACTICAL ASTRONOMY IN THE UNIVERSITY
OF EDINBURGH, AND ASTRONOMER-ROYAL FOR SCOTLAND;
AUTHOR OF "LIFE AND WORK AT," AND "OUR IN-
HERITANCE IN," "THE GREAT PYRAMID,"
ETC., AND OF THE EDINBURGH STAR
CATALOGUE AND EPHEMERIS.

HAVING been favored by my friend Lieutenant and Professor C. A. L. Totten, U. S. Army, from across the Atlantic with an early reading of both the Preface and a Digest of all the Chapters of his forthcoming important book on the solution of a grandiose problem of ancient and modern humanity, affecting equally both the United States' great nation, and Great Britain with her many Colonies arranged around the world,—actually accounting for much of their past, and indicating not a little of their future; I find myself further invited by him, in terms I cannot ignore, to inform his co-citizen readers in the West, what mine, who have studied the subject

* I am constrained most naturally to assign to this superlatively handsome, and certainly far too generous, introductory monograph of Professor Smyth's its really logical and proper place as Prologue to the entire Series of Studies,—the which sufficiently accounts for its apparently illogical precedence (in so far, however, only as its merely nominal *designation* is concerned) over the Preface to which he refers. This latter more particularly concerns the Study with which the Series commences, to which it is therefore intentionally relegated.

C. A. L. T.

here in the East, may be likely to think of this his latest and fullest publication on so absorbing a theme.

Permit me, if you please, to confine my answer, as above, to those who have “studied” the subject. For the result of such study, whenever pursued far enough, is invariably to find that it is a Scriptural one;—and every successive antagonistic *dictum* uttered against it by even the most worldly-learned of University Doctors, without taking the Bible for their guide and sure illuminator, does but land them in such absurdity of errors, as to strengthen instead of overthrow the findings of those who have, like Lieutenant Totten for this particular case, re-read their Bible pure and simple, without needless reliance on the hitherto so often prejudiced commentaries, and rather far-fetched spiritualizations of very good men in the past, but by no means, as men, necessarily acquainted with *all* the ineffable intentions of the Almighty, the Covenant-Keeping God of Israel, to bring about in their future, but our present, time:—with responsibilities on all who read, and condemnation on those who neglect or despise.

With such restriction, then, as to those to be reported exemplarily upon, I venture to affirm that all who have in this British nook and corner of the world been earnestly exercising themselves upon this same question through many years past, and are daily increasing their numbers, and strengthening their faith in the general character of its methods and eventual results, will be delighted to hear that one who is already so favorably known to them in other lines of literary research as Lieutenant Totten, and considered in those lines one

of the ablest, as well as most hard-working, men of the day, signal for mathematical investigation, for extensive reading, for judicial soundness in weighing conflicting evidence, and finally for undaunted allegiance to whatever *truth* shall be ultimately developed, has, after years of examination from his more professional points of approach, obtained such clear and convincing views, as to have become inevitably impressed that the time has now arrived when he is bound to publish, and to let others partake of his magnificent findings.

No less imperial an epithet can be given to them by me ; for, on one side and as regards the material world with the thousand-and-one facts of daily life which go towards constituting any one people the leading nation of mankind in the present age, his prime result there of solution has the recommendation almost sublime which attaches to Newtonian Gravity in the celestial spaces; *viz.*, that from a single, all but *à priori*, assumption it explains all known facts of motion yet observed. While on the other, or the spiritual and religious side, Lieutenant Totten's equally necessary solution there has the same importance among its compeers ; for it explains in their first, direct, and simplest meanings of the written words, and on one and the same line of development, so many passages of Scripture very variously interpreted and most obscurely applied, hitherto.

And what is the effect of so unexpected a discovery on the Bible itself ?

It is twofold. *First*, it causes us to behold and acknowledge therein the accomplishment of a true miracle, and of the mightiest kind through the ages, consummated

in our own days. And, *Second*, it causes the Bible to become for the Neo-Israelitic Anglo-Saxons of America and Great Britain with her Colonies, as it was for the tribes of Israel of old, an infallible book for their national guidance in politics,—as well as a collection of Inspired instructions for each individual soul in religion.

“Is this overpowering thesis really, securely, and worthily set forth,” does any doubter demand anew, “in the moderately sized work which I am attempting, however feebly, to delineate from my retirement among the descendants of Ephraim Joseph and the Tribes his fellows, here in the East, to his brethren of Manasseh Joseph in the West?”

I know of no abler, better prepared, and more original-minded a writer on the subject than that same little book’s most worthy author.

Wherefore I can only say to others, as I have already to myself, and with profit: Read, reflect on, and revolve every page of it in your souls, while yet there is time; for God’s purposes will not always wait for man’s reluctances.

A miracle of the Bible, affecting God’s Covenant people, is undoubtedly being wrought out in our midst; and may divine Grace to perceive it be extended to all who do their best to understand the foundations on which it is laid.

C. P. S.

At CLOVA, RIPON, ENGLAND:

In the wane of Christmastide, 1889.

STUDY No. 1.

JESHURUN'S PILGRIMAGE,

TOWARDS

AMMI, FROM LO-AMMI;

OR.

THE ROMANCE OF HISTORY:

LOST ISRAEL FOUND.

TOTTEN.

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CHARLES A. L. TOTTEN,
1887-1890.

—
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de causa Fraternitatis.

The Romance of History.

*“ There is none like unto the God of Jeshurun,
Who rideth upon the heaven in thy help,
And in his excellency on the sky.
The Eternal God is thy refuge,
And underneath are the everlasting arms :
And he shall thrust out the enemy from before thee ;
And shall say, Destroy them.
Israel then shall dwell in safety alone .
The fountain of Jacob shall be upon a land of
corn and wine ;
Also his heavens shall drop down dew.”*

DEUT. xxxiii. 26-28.

STUDY NUMBER ONE.

THE ROMANCE OF HISTORY.

Lost Israel Found; or, Jesburun's Pilgrimage.

TOWARDS AMMI, FROM LO-AMMI.

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"Let there be Light."

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*“ TRUST, though thou canst not TRACE” :
God’s “ Pillars” lead the way;
Although they veil His face,
He is our Guide and Stay.*

PREFACE.

It is a startling statement, and yet one founded upon ample evidence, that The Anglo-Saxon Race is the literal, lineal, and blood descendant of the Ten Tribes of Israel, whom Shalmaneser deported into Media *circa* 721 B.C., and who thereafter, and hitherto, have been so completely *lost*!

And if, indeed, an announcement so unlooked for, and at first thought so incredible, turns out, upon investigation, to be a FACT, it is one of sweeping import, not to themselves alone, *but unto all mankind*.

The Gospel of Emmanu-EL was no newer nearly nineteen hundred years ago in the streets of Jerusalem, than the one which preaches now, in ours, the tidings of Emmanu-*Isra*-EL, or that God, in these our days, and of the very "Stones"—the *axæ* of the SAXAM!—has actually raised up seed to Abraham!

It is nothing short of a MIRACLE, stupendous beyond all others which were ever wrought, that—in these latter days of "Science and Freethought," of spreading disbelief, of triumphant Mammonism, and almost of hopeless relinquishment of the search even by the few—we of the Anglo-Saxon Race should awaken to the demonstrable conviction that we ourselves are the actual

descendants of Israel, literal sons of Abraham, of Isaac, and of Jacob !

If we, who more than all other peoples have diligently sought for this missing Kingdom, shall actually find it in ourselves, marked with all the jots, and tittles, and minutiae of IDENTITY, then such a resurrection of a Race, such an example of “dual existence,” or of suspended identity, such a fulfilment of the Scriptures before our very eyes, and in despite of every human probability, cannot but crush out all infidelity, and force conviction in the *truth* of God’s ETERNAL WORD !

It is a truth wherein all Christian thought may reunite, an universal “blend” wherein all questions of the day may find solution. In it may *faith* become transmuted into FACT, and Religion, losing none of its truly *spiritual* strength, gain might untold in thus securing living form and substance, wherein to manifest the exceeding certainty of Jehovah’s Oath and Covenant.

“His truth endureth to all generations” (Ps. cxvii. 2); and, indeed, The Lord hath sworn in truth to David (Ps. cxxxii. 11), and will perform the truth to Jacob (Mic. vii. 20). Therefore, Ride thou prosperously on because of the truth (Ps. xlv. 5), O Israel—O Anglo-Saxon Israel !— And display thy banner loftily because of it (Ps. lx. 4) “upon the mountains of thy heights (Ezek. xvii. 23), and let all the nations see, and hear, and say It is the truth (Isa. xliii. 9). For verily in it the substance of things hoped for grows into a continent whereon the human race may build securely henceforth and forever.

We have had the Books of the Prophets with us for centuries, and in them vainly have we tried to see our

neighbors by reflection. Till lately we have never dreamed of using them *upon ourselves*. Nor have we thought of studying therein identities for which we can account in but one way,—identities which to accept is to overwhelm us with conviction and to condemn us if we fail to live thereby, while to reject them is to stultify us hopelessly, and *to bring upon our own generation the blindness and perversity of every former one.*

How undiscerningly we have dwelt amid these wondrous facts! And yet how plainly do they stand out when our eyes are opened! And how closely does the knowledge of them enlist the present generation into “the Church Militant,” engaged in the very same conflict that was waged by the earliest ages of Christianity! We have dreamed that the days of Miracles were over, and behold we are confounded with them upon every hand! We sought a sign, and lo, the sign of the Prophet Jonah, multiplied three “Times,” repeats itself;—for a people swallowed up in the belly of its own blindness is cast forth upon dry land and sent onwards to its mission! We had not yet believed though One has risen from the dead; so unto us, with infinite forbearance, hath God literally sent not one alone, but raised a Nation from its grave—a Nation known unto *us* far better than all others, and unto all those known better than themselves, since it is our own, and the very one whose credentials we have so vainly striven all these centuries to fasten upon some obscure and worn-out remnant hidden in the wilds.

C. A. L. T.

FORT ADAMS, NEWPORT, R. I.:

March 15, August 25, 1888.

POSTSCRIPT. — The truth which Noah so vainly preached, while he prepared the Ark, was not of more vital moment than the subject which we here present, if it be also true; and as it is true, the Anglo-Saxon Race, be it a willing witness or not, is the living earnest of prophecy fulfilling now, and well-nigh full.

It may not be, indeed, a Deluge that impends—we have the Bow of Promise over against such a cataclysm,—but it is to be as overwhelming a phenomenon in the moral, social, and political worlds, nor one wholly immaterial either (a sort of “Drift,” or Crusade, as it were, of Stones, or “Stonemen,” across the face of Universal Empire).

But aside from all simile, it is with deep concern that the Author of the following pages solicits, of those to whom they are dedicated, a candid hearing, and a suspension of judgment until they shall have verified or disproved them, context and consensus.

If worthy of credence, they contain the gist of what will be the Gospel of the Coming Dispensation,—a Gospel founded upon Moses and the Prophets, Herodotus and the Historians, Christ and the Apostles,—and its banner is one that may be fearlessly “displayed because of the truth.”

It is manifestly a difficult, as well as a delicate, matter to attempt to reason with Christians, with Sons of Judah, and with Gentiles, in the same argument; nevertheless, such is the potency of this theme, that it appeals with equal import to all three, as truth should do, and, unless it is accepted by them, leaves them, severally, in mutual view, upon the horns of a triple dilemma. Moreover, if it be received, it must be accepted at the expense of such

mutual concessions, upon either side, as inevitably accompany all earnest search for truth.

The present aspect of European and Asiatic politics, the certain future of the English-speaking peoples, the fulness of the Gentiles, the general unrest of the age itself, the increase of knowledge, the running to and fro of men, and the natural anticipation of Judah for her promised return to Palestine, these, and the host of other circumstances which conspire to make our day significant, suggest to thinking men its lateness on Jehovah's dial, and the nearness of a dispensation, for which creation, hitherto, has sorely travailed. In the mean while, the growing infidelity of the majority in every land serves but to increase this sombre gloom, against which here and there only solitary stars of faith shine out in contrast.

At such a juncture, therefore, it is meet, right, and our bounden duty, to urge at least OUR OWN RACE, to "*buy the Truth and sell it not,*" and to tell them somewhat of their ORIGIN and DESTINY.

C. A. L. T.

NEW HAVEN, CONN.:

January 15, 1890.

“ *Whither?* ”

“ *A theological question for the day,* ” asked but left unanswered by CHARLES AUGUSTUS BRIGGS, D.D., Professor, Un. Theol. Sem., N. Y.

“ *Whither? O whither? Tell me where?* ”

“ *I have answered the question put, and yet I have not answered it. I have done little more than show that it should be answered.* ” (JAMES McCOSH, Litt.D., LL.D., D.D., Princeton, N. J.)

Whither? O Saxons, whither?

Back to the Rock, whence we are hewn. Back to Isaac, in whom we are called. Back to Moses and the Prophets. Back to Israel, and to Israel's faith. And with our King in the van, and with Jehovah at our head. (Ex. xiii. 21, 22 ; xiv. 19, 20.) Underneath the Everlasting Arms (Deut. xxxiii. 27), and with our Banner displayed because of the TRUTH (Ps. lx. 4). CHARLES A. L. TOTTEN, U. S. Army ; M.A., A.M., New Haven, Conn.)

THE ROMANCE OF HISTORY.

I.

BETWEEN THE "LINES."

IN every age the drama of human existence has been haunted by a dim shadow of cyclopean proportions, whose many-phased identity has hitherto so mystified the plot that, with a depth of interest akin to what Ahasuerus might enlist should he appear in modern streets, the audience, seated upon the arena of the years, has never failed to hush, with strained expectancy, so soon as it appeared.

Silent, in the background, shrouded, and obscure, this figure has trodden the boards with grand majestic mien; and though every actor on the stage of history has paid deference to its presence, it has never even intimated why or whence it came, nor whither it was going.

Almost as though impersonating Providence, it has been often seen to write, or act, between the lines; but ere its riddle has been solved the vision has faded out, only, however, to reappear anon, new-draped, to suit some passing scene.

Still the same proportions, but with visage ever deeply

veiled, it has always played the rôle of a Nation, but of one "diverse from all the rest." Indeed it has never been reckoned in the cast, for this has moved along without it. And yet, as though a play within a play, its own story has been vividly consecutive, and to its fortunes those of all the rest have seemed most strangely joined.

The curtain is now rising on a closing scene of one of history's great acts, and again this form appears. With varied interest man has followed, step by step, this grand spectaculum, and, as its scenes unfolded, has concluded now one thing, now another, until the very intensity of this double drama has wrapped him in its riddle.

But a genuine surprise at last awaits the audience, for its mysterious hero approaches the footlights and seems about to speak, to tell the *secret* of his rôle. Indeed, before he speaks the simple loosing of his garment has disclosed far more than words can ever briefly tell. He is identified at last!

Not only must we now acknowledge him, as he stands before us in the long-familiar character of the Anglo-Saxon Race, for he it is who has thus masqueraded in our midst, but the intellect of humanity is well-nigh staggered at the crowding possibilities also involved in his now fully proclaimed right to an *origin* we least anticipated!

Strange and unlooked-for is the disclosure which thus dawns upon us, so that with awe we well may ask: "What, indeed, hereafter, may we not expect?"

As the quickened thought speeds backward over former passages in the drama, the past is understood. And as it shapes itself, the present, too, assumes new magnitude. For underneath his modern plaid a "coat

of many colors" identifies him with a part played centuries ago by one whose dreams begot for him but exile, and for those who sold him, plenty in the days of famine.

There is *blood-relationship and lineal genealogy* involved in the revelations dawning on us. They link us to a mighty Race, and pledge to us a grander destiny!

The curtain has not fully rolled away—the huge proportions of the modern stage require a large one; so as it rises let us study what we see before us, for the drama will soon begin again and sweep us onward with but little time for retrospection.

It is upon the final decade of the current century that our curtain lifts. Its scenery is panoramic; the world itself lies spread upon the stage; for the first time all the actors stand arranged together, not one is missing, and OUR RACE is central to the group. It seems, indeed, as though the coming scene were in reality to be the final one of all.

When Bishop Whipple, in his opening address at the late Episcopal Convention, closed with the impressive words—"We are living in the *eventide* of the world, when all things point towards the second coming of our King,"—he voiced a conviction that is simply world-wide. For in protean form we find this sentiment responsively echoed among all kindreds, tongues, and peoples. Not, perhaps, world-wide in the sense of individually believed, everywhere, and by all, but universal, rather, in that those, among all peoples, who are faithful, severally, to their own traditions, have, separately, light enough, in the darkest places, to point unto a dawn believed to be already far advanced into the twilight stage.

In the opening paragraph of that powerful volume, "Our Country," which has lately swept the land with

its editions, Josiah Strong addresses his audience in the same spirit: "There are certain great focal points of history toward which the lines of past progress have converged, and from which have radiated the moulding influences of the future. Such was the Incarnation; such was the German Reformation of the sixteenth century; and such are the *closing years of the nineteenth century*."

Indeed, Turks and Bramins, Jews and Christians, all unite in watching for some one, and a golden age; and all are agreed, at least in one thing, that an Advent is at hand.

Theosophists, too, and Kabbalists join in this common watch, and confidently announce that there is a mystic presence in the very air; and even infidels are convinced of the nearness of an era which they designate as that of "the Coming Man," whom they, however, only hope to find in evolution and the like.

This hope is everywhere, and not only among deeper thinkers, but, ever and anon, it also stalks like a spectre through the common intellect, quickens the universal heart, and formulates an ill-defined unrest.

It will be agreed that all men are now ready not to be surprised at anything, and are always on the *qui vive* for some newer and more startling tidings out of rumor-land. Look, for instance, politically at Greece. All reports agree that the Greek populace is simply delirious with joy over the late royal marriage, and that no such excited public welcome has been seen in a European capital before our times. Why? Simply because the heir apparent has made a brilliant match with a Prussian princess? Not at all. The *secret* of the popular fervor lies in the old familiar tradition that the glories of the ancient Greek empire would be revived when a ruler named *Constantine* should wed a bride named *Sophia*. It is said that the young prince was avowedly named in

deference to this tradition, and to the exuberant Athenian imagination there is nothing less than the hand of destiny in the fact that his German bride bears the name of Sophia.*

In Constantinople the Mohammedans have looked with growing dread, of late years, upon the face of the Saviour reappearing through the paint which centuries ago was put upon the dome of Saint Sophia to conceal it. This was when it was changed from a Christian temple to a mosque. There is a common belief that the edifice is now unsafe, will soon fall, and tradition states that with its fall "the Sick Man's" rule will pass forever out of Europe.

In Italy there is a parallel tradition with reference to the Church of Rome. But a single niche now remains to receive the bust of a pope apotheosized. When the present Leo XIII. dies, his own will occupy this last remaining niche, and there will be no room for that of his successor in the Papal Gallery. Does this portend a pedestal elsewhere—or *what?*

What indeed does this consensus of tradition mean, this concert of human superstition? Something, surely; and latent though it be, in shadowy vestments still, he reads but crudely through the lines of current human thought who does not feel impressed by the proportions of the intense expectancy that wraps a *waiting* world.

In the mean time it is with our own race that we are most concerned, and, as it now occupies the central place among the throngs upon the stage, let us draw nearer to the footlights and read its score upon the programme.

* *Christian Herald.*

II.

THE PHILOSOPHY OF FACTS.

HONOR to whom honor is due. It was Frederick III. of Austria who invented, for the fictitious empire of the Hapsburgs, the formula A. E. I. O. U.; but events have shown the true cipher and its reading to be

A. E. I. O. U. Y.

ANGLIÆ EST IMPERARE ORBI UNIVERSO YISRAELÆ—
It is for the Anglo-Israelites to dominate the Universe.
 With this correction we adopt the formula, and rewrite it in the vowels of a tongue which has already established itself as the human voice of coming generations.

This is the day of “false Christs,” “false prophets,” “false creeds,” “false weights,” and “false science.” It was foreseen of old, and none of these tares, which are to grow up with the wheat, until the harvest-time, is so ambitious, now, as the “false language”—Volapük—whose votaries aspire to make it universal, in the very face of facts which give the field already to the Saxon tongue. “The pure language” in which God’s people “shall serve him with one consent” has not been left for modern genius to construct, and while “in the last ten years there have been no less than ten different attempts to produce a language which should be still simpler and more perfect than Volapük,” the English language has prosecuted its conquests none the less effectively because without ostentation, and those who use it do not hesitate to translate the word of God into all other languages—except Volapük—pending, in faith,

the day when all men shall be glad to read it in their own.

As the present century draws near its close,—a century whose annals have cut themselves too indelibly into the tablets of history ever to be lost hereafter,—it is meet that we review our past a moment, so we may with more philosophy look on towards what future years have probably in store.

There is no fact so prominently before the human race to-day as that which records the unprecedented growth of the Anglo-Saxon race. It is a theme that has already focussed the attention of all other races, and has filled their wisest statesmen with concern. And it may well enlist attention; for if there be a prophecy in *facts*, it is a subject calculated to exercise the self-preserving sentiment of all surrounding peoples.

If the “survival of the fittest” be indeed a sound principle of progress, then it legitimately sweeps into the “struggle for existence” not only the individuals within a class, but, far more broadly, it must ultimately involve the very destiny of the class itself, and hence in its relentless working the fate of nations is wound up. Nor is this fate to be considered a remote contingency from modern standpoints.

Though it is sometimes true that statistics are misleading, those which stand as the exponents of present Anglo-Saxon greatness are far too powerful to be slightly dismissed, if we are intelligently to discuss the equation of earthly human destiny. Prolific beyond all former precedent, this race is doubling at a ratio that has already grievously alarmed all the other and enlightened denizens upon our narrow sphere.

In the decade from 1870 to 1880 the world increased about $9\frac{3}{4}$ per cent in population. In the mean time,

Great Britain increased $10\frac{1}{2}$, the United States 31, Australia $56\frac{1}{2}$, Canada $14\frac{1}{4}$, and South Africa (Anglo-Saxon) $73\frac{1}{4}$ per cent. No other nation, save Belgium, has increased over 11 per cent, and France but 1.67 per cent.

At such a rate of increase all other nations must in time be smothered out: and this is just what rival statesmen fear and yet are impotent to check. M. Prévost-Paradol, commenting upon this topic, strikes its keynote as follows: "Two rival powers, but only one as to race, language, customs, and laws—England and America—are, with the exception of Europe, dominating the world. How is it possible not to recollect we could once have hoped that our race and language would be chosen by European civilization to invade the remainder of the world? We had every chance on our side. It was France which, through Canada and Louisiana, began to embrace North America; India seemed to belong to us; and were it not for the mistakes political liberty could have spared to our forefathers, the language and blood of France would, in all likelihood, occupy in the world the place the language and blood of England have irrevocably conquered; for destiny has spoken, and at least two portions of the globe, America and Oceanica, henceforth and forever belong to the Anglo-Saxon race. Moreover, nowadays, a book written in English is much more widely read than if it had been written in French; and it is with English words that the navigator is hailed on almost all the accessible coasts of the earth.

"However," he continues, "this actual predominance of the Anglo-Saxon race everywhere out of Europe is but a feeble image of what an approaching future has in store for us. According to the most moderate calculation, founded on the increase of population during the last de-

cennial period, the United States will number more than a hundred millions of inhabitants at the end of the present century, without speaking of the probable annexation of Mexico, and of the extension of the American Republic to the Panama Isthmus. Brazil and the several states of South America weigh very lightly by the side of such a power; and they will disappear when the masters of the northern continent think fit to extend themselves. For instance, had the secession succeeded, there is no doubt whatever that the new Southern Confederation would have invaded Mexico much sooner than the reconstituted American Republic will attempt. At all events, the American continent is, in its whole extent, destined to belong to the Anglo-Saxon race; and, if we take into account the increase of speed which is so very notable in human events, it is very likely that such an important change will be accomplished in the course of about a century, or a century and a half.

“It is not the less certain that Oceania belongs forever to the Anglo-Saxons of Australia and New Zealand, and in that part of the world the march of events will also be very rapid. No doubt the discovery of gold greatly contributed to the rapid increase of the English population in Australia, but immigration has not diminished since the production of wool has become more important than the production of gold. Agriculture will soon predominate, and the plough will soon convert the soil to pasture. Lastly, industry and the merchant navy will show themselves before long, for the Australians will soon be tired of selling raw produce which they can manufacture and ship themselves; already they announce, with some degree of pride, that they export coals into the ports of the far East. Most certainly, if the mineral industry is developed, the coals brought at so great an expense from

Europe for the wants of Eastern shipping will be unable to compete with the Australian products. Truly it only suffices to look at the map to perceive the magnificent future reserved to the new states of Australia. Not only the European colonization of the remainder of Oceania will be their own work (and some day a new Monroe doctrine will forbid old Europe, in the name of the United States of Australia, to have a footing on one of the Pacific Islands), but it is easy to foresee that China, to which they stand nearer than any other civilized nation, will acknowledge them masters sooner or later. It is also certain that the United States will play a great part in the East from the day when their coasts on the Pacific will be in full activity, and when San Francisco, already so commercially busy with the East, will have become a powerful rival in the same quarter of the ocean. But Australia can beat the United States in speed; in any case she will ultimately contend with the United States for the commercial and political supremacy in the farthest East; for geography has its laws, and when two nations, equally civilized, contend for commercial or political domination over any part of the world, it is the nearest one which has finally the most chance of being successful. Therefore, in all probability, China will be for Australia what India has been for England; and should England collapse one day, it is not the less probable that her Indian Empire would fall into the hands of Australia. But let us put aside all conjectures. Whatever power (the United States or Australia) may dominate in China, India, and Japan—it may be that England maintains her empire in these regions for a long time, or that she abandons it to the young competitors to whom she gave life—our children are not the less assured to see the Anglo-Saxon race mistress of Oceania

as well as of America, and of all the countries of the farthest East that may be dominated, worked, or influenced by the possession of the sea. When affairs shall have reached that climax—and it is not too much to say that two centuries will suffice for it—*will it be possible to deny, from one end of the globe to the other, that the world is Anglo-Saxon?*

“Neither Russia nor united Germany, supposing they should attain the highest fortune, can attempt to impede that current of things nor prevent that solution—relatively near at hand—of the long rivalry of European races for the ultimate colonization and domination of the universe. The world will not be Russian, nor German, nor French, alas! nor Spanish. For it can be asserted that, since the great navigation has given the whole world to the enterprise of the European races, three nations were tried, one after the other, by fate, to play the first part, in the fortune of mankind, by everywhere propagating their tongue and blood, by means of durable colonies, and by transforming, so to say, the whole world to their own likeness. During the sixteenth century it was rational to believe that Spanish civilization would spread all over the world; but irremediable vices soon dispersed that colonial power, the vestiges of which, still covering a vast space, tell of its ephemeral grandeur. Then came the turn of France; and Louisiana and Canada have preserved the sad remembrance of it. Lastly, England came forward; she definitely accomplished the great work; and England can disappear from the world without taking her work with her—without the Anglo-Saxon future of the world being sensibly changed.

“Even supposing that Russia should possess Constantinople, she will never be able to balance the naval

power of the Anglo-Saxons, and her military progress on the Asiatic continent will be at once stopped when she happens to meet either England in India, the United States or Australia in China. Furthermore, no power, however grand or potent, can pretend to firmly extend its race and blood by domineering over and deriving profit from subjected people, when it is impossible to assimilate them, or to expel them from their native soil, or to replace them on that soil. For instance, had the colonizing work of England been confined to make profit of India, there would not be any reason, even now, that the world should belong to the Anglo-Saxon race. We must always distinguish a factory from a colony worthy of the name. India is but a factory; but North America, populated with emigrants, has been an English colony, as Australia is now, and it is through these two strong branches that the English race has taken possession of the two continents. Russia could not do that, even in the supposition that her good fortune should encounter no obstacle. Firstly, there is nothing to prove that the Russian race is naturally emigrant and colonizing; besides, countries which can be usefully colonized, and that can still be occupied in the world, are without importance compared to the two American and Australian continents invaded and definitely acquired by the Anglo-Saxons.

“And it is owing to the second motive that united Germany cannot entertain the hope to counterpoise the Anglo-Saxon in the remainder of the world; for, on the one hand, Germany is popular and prolific for emigrants, and on the other, supposing that her great fortune should be completed according to her own wishes, she would have with Holland (as she has already with Hamburg) a navy and a population of sailors at her disposal.

But Holland could bring to united Germany only factories like Java and Sumatra, and could give no space proper to the foundation of a truly German colony. Therefore it is very probable that the tide, so rich, of German emigration would continue to flow, without any profit for the metropolis, into the veins of the United States of America, which have absorbed it hitherto. Moreover, should Germany, always jealous and proud, resolve to direct that tide of emigrants towards some war-colony over which her flag should wave, that war-state, the situation of which is not easily to be ascertained, would never counterbalance the American and Australian continents, henceforth belonging irrevocably to the Anglo-Saxons.

“Thus we can foretell through imagination that future situation of the world, and glance at that picture the main lines of which are, so to say, already sketched by the hands of fate. And if we are inclined seriously to ask ourselves in what time earth shall have taken that new form, we shall easily perceive that two centuries are scarcely necessary to bring to its apogee the Anglo-Saxon grandeur in the Oceanian region as well as on the American continent. That greatness once established, no one shall be able to menace it from without, like Rome, which was surrounded on every side by a barbarous world. There are no more barbarous nations, *and the race which will be invested with the guidance of mankind* will have to fear neither the competition nor the appearance of a new race.”

Certainly this is remarkable testimony, and frank concession, from a non-Anglo-Saxon source! and it ably endorses the views of an eminent copatriot, Victor Hugo, who in 1842 wrote thus in *Le Rhin*: “England holds the six greatest gulfs in the world, which are the

Gulfs of Guinea, Oman, Bengal, Mexico, Baffin, and Hudson; she opens or shuts at her pleasure nine seas: the North Sea, the English Channel, the Mediterranean, Adriatic and Ionian Seas, the Ægean Sea, Persian Gulf, Red Sea, and Sea of the Antilles. She possesses an empire in America, New Britain; in Asia an empire, Hindustan; and in the great ocean a world, New Holland. Besides she has innumerable isles upon all seas, and before all the continents, like ships on station and at anchor; and with which, island and ship herself, planted before Europe, she communicates, so to speak, without dissolving her continuity, by her innumerable vessels, floating islands. The English people is not of itself a sovereign people, but it is for other nations an empire. It governs feudally 2,370,000 Scotch, 8,280,000 Irish, 244,000 Africans, 60,000 Australians, 1,200,000 Americans, and 124,000,000 Asiatics; that is to say, 14,000,000 of English possess upon earth 137,000,000 of men." These figures, startling then (1842), have grown unto still more enormous proportions in the generation since they were written; and yet, even then, this alien writer grasped the situation fully, and still further intensified his unsolicited testimony to the wonderful pre-eminence of the Anglo-Saxon race, by adding: "All of the places we have named in the pages just read, are the hooks of the immense net *whereby England has taken the world.*"

But still earlier was this growing precedence perceived, for in his *Force Commerciale de la Grande Bretagne*, M. Dupin wrote in 1826 as follows: "In Europe the British Empire borders at once towards the north upon Germany, upon Holland, upon France; towards the south upon Spain, upon Sicily, upon Italy, upon western Turkey. *It holds the keys* of the Adriatic and Mediterranean; it com-

mands the mouth of the Black Sea as well as the Baltic. In America it gives boundaries to Russia, towards the Pole; and to the United States, towards the temperate regions. Under the torrid zone it reigns in the midst of the Antilles, encircles the Gulf of Mexico, till, at last, it meets those new states which it was first to free from their dependence on their mother-country, to make them more surely dependent on their own commercial industry, and, at the same time, to scare, in either hemisphere, any mortal who might endeavor to snatch the heavenly fire of genius, or the secrets of its conquests; it holds, midway between Africa and America, and on the road which connects Europe with Asia, that rock to which it chained the Prometheus of the modern world.

“In Africa, from the centre of that island devoted of yore, under the symbol of the cross, to the safety of every Christian flag, the British Empire enforces from the Barbary States that respect which they pay to no other power. From the foot of the Pillars of Hercules it carries dread into the remotest provinces of Morocco. On the shores of the Atlantic it has built the forts of the Gold Coast and of the Lion’s Mountain. It is from thence that it strikes the prey which the Black furnishes to the European races of men; and it is there that it attaches to the soil the freedmen whom it snatches from the trade in slaves. On the same continent, beyond the tropics, and at the point nearest to the Austral pole, it has possessed itself of shelter under the very Cape of Storms. Where the Spaniards and the Portuguese thought only of securing a port for their ships to touch at, where the Dutch saw no capabilities beyond those of a plantation, it is now establishing the colony of a second British people, and, uniting English activity with Batavian patience, at this moment it is extending

around the Cape the boundaries of a settlement which will increase in the south of Africa to the size of those States it has founded in the north of America. From this new focus of action and conquest it casts its eyes towards India; it discovers, it seizes the stations of most importance to its commercial progress, and thus renders itself the exclusive ruler over the passes of Africa from the east of another hemisphere. Finally, as much dreaded in the Persian Gulf and the Erythrean Sea as in the Pacific Ocean and the Indian Archipelago, the British Empire—the possessor of the finest countries of the East—beholds its factors reign over eighty millions of subjects. The conquests of its merchants in Asia begin where those of Alexander ceased, and where the terminus of the Romans could not reach. At this moment, from the banks of the Indus to the frontier of China, from the mouths of the Ganges to the mountains of Thibet, all acknowledge the sway of a mercantile company shut up in a narrow street in the city of London.”

Mr. Vernadsky, a Russian, can certainly be trusted to treat this topic with the least exaggeration; and as he is a genuine hater of Great Britain, his unwilling testimony is all the more valuable. He says as follows:

“Britain is a menace to the safety of Europe. She is the most aggressive power of modern times. There is no part of the world where she has not established her garrisons or her colonies. Her fleet dominates every sea. What power is there that has not suffered from her ambition? She has torn Gibraltar from Spain, Malta and Canada from France, Heligoland from Denmark, the Cape of Good Hope from the Dutch, the Gold Coast from the Portuguese, and Hong Kong from China. She has built up by the sword a military power in Asia which secures her government over two hundred millions

in India. At Aden she holds the gate of the Red Sea. At Singapore she commands the road to China. From Fiji she dominates the Pacific. Her territory is vaster than that of Russia, and greater in extent than all Europe, without Russia."

Hear again, and finally, Victor Hugo, in his eulogy of the "mother-country" of OUR RACE,—but only our modern foster-mother, for had Hugo's vision climbed to higher pinnacles, and viewed as Balaam did, he had said even more than this :

"Over that sea, in calm majesty lies the proud island whose existence consoles me for a thousand continental crimes, and vindicates for me the goodness of Providence. Yes, yes, proud England, thou art justly proud of thy colossal strength—more justly of thy god-like repose. Stretched upon the *Rock*, but not like Prometheus, and with no evil bird to rend thy side, rests the genius of England. He waits his hour, but counts not the hours between. He knows that it is rolling up through the mystic gloom of ages, and that its chariot is guided by the iron hand of destiny.

"Dare I murmur that the mists will clear for me, that I shall not hear the rumbling wheels of the chariot of the hour of England? It will come—it is coming—it has come! The whole world, aroused as by some mighty galvanism, suddenly raises a wild cry of love and admiration, and throws itself into the bounteous bosom of England. Henceforth there are no nations, no peoples, but one and indivisible will be the world, and the world will be one England. Her virtue and her patience have triumphed. The lamp of her faith, kindled at the apostolic altars, burns as a beacon to mankind. Her example has regenerated the erring, her mildness has rebuked the rebellious, and her greatness has enchanted

the good. Her type and her temple shall be the Mecca and Jerusalem of a renewed universe."

Surely we all who sprang from her still have our part in all this future; and certainly we of Puritan descent and of Anglican origin, whether we be of "Old New England" or hail from other parts of this great Wessex of the Saxon race, may boast that we are eldest brother in this brotherhood of Isaac's sons.

Nor do I hesitate—in thus ascribing to our racial *Alma Mater* all the praise and more that aliens give her—to wish my words may mean the whole of all that they imply; for I am too well convinced that those of my fellow-countrymen who are true to their descent, and look beyond it, higher up the stream, are well aware that all which can be uttered here, of her, is echoed back, from England's shore, of us. We have quoted from strangers quite enough to show that it is no mere mutual-admiration society which binds these brother-nations to each other,—certainly it is no *Anglo-mania*, in its opprobrious sense, that leads me to indite my meed,—and that England's greatest statesman is as proud of "the daughter of his people," whom we name Columbia, is borne out by more than we could quote out of his writings.

Mr. Gladstone says: "There is no parallel in all the records of the world to the case of that prolific British mother who has sent forth her innumerable children over all the earth to be the founders of half a dozen empires. Her eldest daughter, the American Republic, has risen in round numbers in one single century from two to forty-five millions"—sixty-five this census will proclaim,—but the figures are as naught, since long ago they got beyond all accurate computation whenever they are sought and summed.

From the very nature of the case England is forced *outward*, from her little island home, into other lands; and all on whom she sets her colonial seal become English in the end. With us the process is exactly reversed, although the same *result* ensues: the people *come*, from all parts of the earth, to dwell beneath Manasseh's flag, and her great seal marks their children for her own. Our common ancestral origin was by *adoption*; and just as Jacob made the Egyptian lads his own first-born, so we, their children, are adopting, and adapting, all men to our ends. The underlying principle of all this is *Hebrew*, and finds its counterpart only in Saxon lands. "The stranger that dwelleth with you shall be unto you *as one born among you*, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God" (Lev. xix. 34); and "As ye are, so shall the stranger be before the Lord" (Num. xv. 15).

The outcome of the British process is EMPIRE, and as the tide fills up, and floods back to the central fount, "*Confederation*," now already begun, will unite her "company of nations" into one grand group; while, by the American plan, starting from a fundamental company of independent sovereignties, *Centralization* grows with age, and its outcome is REPUBLIC. With Ephraim it is Nationality, with Manasseh it is Popularity, and with the twain, at length, it is to be Fraternity. For the philosophy of this dual process is nothing short of an eventual union of two ever-independent ensigns wherein is wedded MIGHT.

When the "Color Guard" of such a RACE stands beside the standards of its eastern and its western halves, and behind them range the serried flags of countless states and nations, the armies of the tribes they repre-

sent will be invincible ; and although, for weapons, they shall wield but olive boughs and palms, there shall be found none to fight against them.

We have purposely selected the foregoing extracts from out of an unwieldy mass of similar testimony, because they have the special merit of consecutive descent, are at once the absolutely unprejudiced, and at the same time the amazed, prophecy and fulfilment of Anglo-Saxon growth during the present century. They likewise are of special value in that they chiefly concern the main Anglo-Saxon trunk, from whose sap and vigor all the growing boughs derive their life.

Each of these separate boughs has its own independent history, fulfilment, growth, and resource inexhaustible, and each has been the theme of glowing pens.

Concerning the brilliant outlook of our own great branch of Anglo-Saxon greatness, one cannot do better than peruse the testimony collected by Rev. Josiah Strong in his stirring brochure "Our Country," the whole of which volume we endorse, and refer to, as collateral and "blind evidence"—wrought in wiser potency than it knew, *and therefore all the more significant*—upon the subject-matter, and the truth, set forth in this present volume.

THE RACE, however, is our theme, and this is broader than the folds of any single flag that at present casts its shadows on the Saxon birthright.

As fruitful as the "bough of Joseph," the Anglo-Saxons have luxuriantly overrun the wall that hedged them in two centuries ago, and now are spreading out into all the "desolate heritages" of the earth. Here they double still more rapidly, and crowd not only the ill-fated natives but all other competitors into the corners, for, Engle-men by name, they literally press, as with the

horns of unicorns, towards the angles of every continent that stops the sea. Their ports are closed not day nor night, and in their busy marts more than half of the whole industry of the world is already centred.

We are now nearing the close of our most prosperous decade; its statistics are as yet but crude, for they almost outgrow our powers of arrangement. But if any one is still at all doubtful of the future of Anglo-Saxondom, or disposed to question the statistical FACT that already, to-day, this race stands head and shoulders above all other peoples of the earth, and is moving onwards, in every line of progress, at a constantly more accelerated rate than they, we refer him to another volume which should be in the hands of every English-speaking statesman, "The Balance Sheet of the World," by the celebrated statistician, M. G. Mulhall, F.S.S., London. The edition for the decade just ending will not be out until late in 1890, but the figures collated in the edition of 1880 are sufficiently startling earnest of what may henceforth be expected.

Mr. Mulhall's tabulated statement of the port-entries of all nations for the ten years under consideration shows that, while the tons burden of the world were 50,000,000, the United Kingdom, British Colonies, and the United States contributed 28,000,000, or more than half.

One half of the whole industry of the world is already in Anglo-Saxon hands. In millions of dollars the increase for the ten years was, for all the earth, 9330; while it was for Great Britain 1685, United States 2625, Australia 285, Canada 140, and South Africa 70; making a total of 4805 millions *increase*. To this increase can also fairly be added that of South American industry, 120 millions, the bulk of which is represented by British

capital. In 1880 the industry of the earth, expressed in millions of dollars, was 10,120 for Great Britain and 10,020 for the United States. These two nations headed the list, being followed by France and Germany at about 6000 millions each, and by other nations at a far greater disparity. By industry we mean commerce, manufactures, mining, agriculture, carrying-trade, and banking.

But they are fraternal nations—brothers “John” and “Jonathan,”—and like the “ten thousands of Ephraim and the thousands of Manasseh,” their united industry of 20,140 millions of dollars is three times as great as that of any other single race on earth. Truly these Hebrew names—JOHN, “the mercy of the Lord,” and JONATHAN, “the gift of the Lord”—which their posterity delight in using, are well derived from their paternal JOSEPH—“increase” or “addition”!

During this full decade (1870–1880) more than one half of the increased consumption in cotton, wool, flax, jute, etc., has been within their domain, and in the decade now closing the proportion is still greater. This race produces more than 50 per cent of all the wool, and the United States alone 75 per cent of all the cotton, raised upon the earth.

The increase for the world in manufacturing has been \$2,790,000,000, of which \$1,620,000,000 has been among those using English pints and pounds and inches. That for all Europe (non-Anglo-Saxon) was but \$1,000,000,000.

Of the 120 million tons increase in coal production (1870–80) they owned 90 millions, or three quarters of the whole; five sevenths of the increase in iron was smelted in their furnaces, and out of it they wrought two thirds of all the steel that marked that decade's increase; in every case far more than half!

In general terms, the study of the commerce of the world for the past twenty-five years (1861 to 1885) shows that, out of \$250,000,000,000 (giving the value of the exports and imports in round numbers), Anglo-Saxons have measured and *re-measured* far more than half.

Two thirds of the carrying-trade about the globe is done in Anglo-Saxon "bottoms," and as a travelling race it purchases three fifths of all the railroad tickets sold the world around.

It is due also to their business thrift and enterprise that we own two fifths of all the electric wires that nerve the business world, and over all of it send twice as many messages, per inhabitant, as the continental nations of Europe.

In this same decade two thirds of all the silver and gold drawn out of the earth was delved by Anglo-Saxon hands, and in their mints the bulk of it received the impress of their coinage. More than half of the coined specie in existence is used in Anglo-Saxon trade, and it has already accumulated more than one third of the earth's surplus wealth.

It is but a question of time ere the Anglo-Saxons will control the whole of it; for they stand at the gates of revenue, and belt the earth with colonies which stride towards wealth and empire at unprecedented lengths, and share them only with each other.

They are better fed and better clothed than any race on earth, and per inhabitant are almost *doubly* richer than the whole world's average! They are also less in debt. But three nations of the earth had, in 1880, effected any appreciable reduction of their national debt; these were Great Britain, the United States, and Denmark. The world's public debt was then about 30 billions of dollars, of which Continental Europe was

responsible for some 22 billions, while the debt of Anglo-Saxondom was, all told, but about 6 billions. It is also noticeable in this connection that while the debt of the Anglo-Saxon race is almost entirely held in *native* hands, that of the rest of humanity is in foreign ones, and that far more than half of it is actually held by Anglo-Saxons as creditors.

This race, *in fact*, holds bonds and mortgages on all the world. It lends to all, and borrows naught from any, and thus it has inherited a promise made to Israel: and not this promise only, for as ISRAEL it is, indeed, "the head and not at all the foot" in every national classification.

We literally control the earth, as Joseph did the land of Egypt, and are filling up its garner against days of famine, and our posterity will yet counterpart that ancient story to the very letter!

In earnings the United States lead all other nations. Those of the Saxon race are more than two thirds the earnings of Continental Europe and more than one third those of the whole earth.

In 1880 Europe had a deficit of 380,000,000 bushels of grain, while the United States alone had a surplus of 370,000,000. The European deficit in meat amounted to 853,000 tons, while Australia alone had a surplus of 838,000 tons. The United States swelled this Anglo-Saxon surplus by 1,076,000 tons, and Canada by 170,000 more! Of all the grain surplus of the earth, 22,000,000 bushels, in 1880, 17,000,000 were held by Anglo-Saxons; and of the 2,144,000 tons of meat, the surplus on the hoof, 1,931,000 tons, was owned by America, Australia, and Canada.

And the crops and income have been equally as promising ever since in Saxon lands. For the current year

we cannot yet begin to give the correct figures, but from our own country the returns were sufficiently formulated last Thanksgiving day for Dr. T. DeWitt Talmage to strike these "Sparks from the Anvil" in the N. Y. *Observer*, Nov. 28, 1889: .

"Look to-day at the harvests. I do not suppose that for more than three or four times within the memory of anybody there have been such harvests as we have had this year. The grain-fields have passed their harvests above the veto of drought and deluge. The freight-cars are not large enough to bring down the grain to the seaboard. The canal-boats are crowded with breadstuffs. Hark to the rushing of the wheat through the Western corn 'elevators.' Enough to eat and at cheap prices. Enough to wear and of home manufacture. Clear the track for the rail-trains that come down, bringing the wheat and the barley, and the oats and the hops, and the leather, and everything for man, and everything for beast."

Taxation has declined in Anglo-Saxondom alone. In every other nation it has increased, both positively and relatively. Inexhaustible in resources, conscious of their strength, conservative, far removed from foreign strife and almost rashly confident, they have proverbially neglected all of those dire expenses for war which have so sapped the personnel and wealth of other peoples. Our own American military expenditure is relatively *the least of all nations*, and in absolute figures is less than one fourth of the general European average. As an Imperial race, controlling subject millions, the war expenses of the Anglo-Saxons, including every species of back debt and future preparations, are literally insignificant.

Truly do they "dwell alone" and are "not to be numbered among the nations." "Terrible from their be-

ginnings and hitherto," they are an undefeated people, for they have waged no unsuccessful foreign wars, and seem to be convinced, as though indeed they were called Saxons by inheritance in I-saac's name, that no weapon formed against them can prosper or prevail.

But to what purpose shall we further itemize these well-known, oft-referred-to, and deeply significant facts? The world is already Anglo-Saxon; for bulk and resource, prospect and vitality, are the elements which go to swell the balance, which accumulates in their behalf, against all other races thrown together in the scale. They literally own its mines, coin its money, and control its industry; they raise its food-supply, lock up its surplus, and conduct its trade; they stand at the world's gates of commerce, invent its means of progress, and cultivate its intellect; they elevate its religion, stem its tide of errors, tone its morals, and faint not at liberating its oppressed inhabitants.

If "there were giants in those elder days," what shall we say of them in ours—a "kingdom of stone," and of stability, inheriting "the earth and the fulness thereof," as though by "birthright" it were theirs!

In population the United States already, and as but a single shoot of the Saxon trunk, come next after the Chinese Empire, British India, and the Russian Empire; in area, only the Chinese and the Russian empires are before it. In density of population to the square mile Norway stands next, and twenty-six of the principal nations come before this country! What room is here for yet indefinite expansion! and what limit shall we set for Saxon influence in international affairs, when all their heritages teem with children at their full?

In a century and a half their science and commerce have changed the face and future of the earth; already

they outnumber the inhabitants of Europe, and over the face of the globe, where all other races have successively failed to maintain themselves in competition, they rule heathen empires, and occupy the isles and borders of the world.

“Men as they grow old are apt to become pessimistic in their philosophy and to waste their time in unavailing regrets that the former days were better than these. General Montgomery C. Meigs, U. S. A., is an exception to this rule, for he is full of the most optimistic views of cheerful prophecy as to the future of the country he has done so much to serve. He anticipates for us by the end of this century a population of nearly ninety millions (89,653,333), by the middle of the next century 381,763,837, and before its close, that is, in 1990, 1,206,562,248, or a population nearly, or quite, equal to the total population of the globe at the present time. This will give 399 persons to the square mile, England having now 389, China 420, and Belgium, 434. ‘Such a nation,’ says General Meigs, ‘will have a power and a commerce and industry not heretofore known to the world. Our ships and those of our allies will bring the spare products of every land to our shores. Systems of interior land and water transport, perhaps mostly operated by electric power, will rapidly and cheaply distribute them.’ For New York City a population of thirty millions is prophesied for 1990, and a total urban population at that date of 240 millions. These speculations appear in the number of *Science* for Aug. 16, 1889.

“With reference to them, General Meigs says in a private letter to us:* ‘The facts are from the census reports and the best writers on the laws of population.

* *Army and Navy Journal.*

The inferences are simply the results of applying these facts and laws to augur the progress of our country on the hypothesis that natural laws which have held sway here for two hundred and fifty years will probably hold good for fifty or a hundred years more, without a great change. Allison in 1840, after Malthus in 1798, asserted that from 1640 to their dates the United States had doubled its population every $23\frac{1}{2}$ years. The census reports of the United States show that this law has continued to our day."

This assumption of General Meigs is thus not without the warrant of human induction,—all we have to go on in the scientific premises, which utter no dissenting voice ; but beyond the pale of science we have corresponding promises to Israel, from the prophets of her race, and who, if the facts bear out the things predicted, stand uncondemned, and are worthy of credence in all things else to which they also testify.

"They shall increase *as they have increased*. And I will sow them among the people. And they shall remember me in far countries ; and they shall live with their children, and turn again. . . . And I will strengthen them in the Lord ; and they shall walk up and down in his name, saith the Lord." (Zech. x. 8, 9, 12.)

The general then continues :

"The destructive waste of civil war appears in a strong light, when it is shown that while we buried about four hundred thousand men on both sides, there are now in the United States some nine million fewer people than if peace had reigned among us in the five years following 1860. In these tables, it seems to me, the army and navy have an interest. Nations, of such magnitude as ours will be within the life of the rising generation, cannot afford to be without the means at

command to make a quick display of powerful force, which will generally prevent the necessity of its actual use by the government responsible for the maintenance of tranquillity and order. And it will become more and more necessary to provide and maintain a body of highly educated and trained men to cultivate the knowledge of military and naval science, free from the pursuit of trade, politics, and wealth, whose rewards will become more and more engrossing as population and wealth and luxury increase. Our grandchildren will be members of a commonwealth of 284 millions of citizens. No such empire has ever existed. When at height of power, Rome, the empire, had 120 million people. As its citizens and soldiers grew rich and luxurious, depending on force to maintain its power and integrity, it was no longer able to withstand the inroads of northern barbarians driven from their forests by the laws of natural multiplication and increase of mankind. What was to the 31 millions of 1860 an enormous and crushing expenditure for defence will be a trifle to the 280 millions of 1940.'"

It is sometimes ignorantly maintained that the remarkable increase of Anglo-Saxon population is due mainly to the present influx of alien emigration, which in time must cease. This is absolutely contrary to facts. In 1880 the total foreign-born population in the United States was but 6,679,943, or only about one person in eight; and the grand total of immigration to the United States, up to 1884, was not quite $12\frac{1}{2}$ millions—less than *one hundredth* of all the eaglets that have been reared in Freedom's eyrie!

No, the *Philosophy of Facts* disputes this vain and jealous animadversion, and investigation, upon every line of progress, serves only to enhance the Seal upon

the Credentials which give to Anglo-Saxons the HEADSHIP among Adam's sons !

What TITLE have these people to their present greatness ?

Who ARE they ?

WHENCE have they been hewn ?

By WHOM, and to what END, are they thus favored among men ?

“ Amazing phenomenon ! On all sides dead or dying nations ; one trunk alone, the Anglo-Saxon, has life within itself, a life so vigorous that it is ‘ filling the earth with its boughs ’ ” (Gen. xlix. 22 ; Isa. xxvii. 11).

WHENCE do its rootlets draw their sustenance ?

In WHAT soil was “ seed ” like theirs *first* sown ?

These are momentous questions, for around their answer hangs the whole Philosophy of History, and to sketch it is to write a glowing Romance !

III.

THE MIGHT OF AN IDEA.

THE story of the origin of the Anglo-Saxon race involves questions so grand and so far-reaching, questions which run back throughout all written history, and which, sweeping on beside the stream of prophecy, map out the scheme of man's remotest future, that to consider them in brief, and well, is well-nigh but in vain.

What shall be said if in these latter days this mighty race of modern times, this giant of the human story, is now about to be revealed to us, as well as unto all man-

kind, as *identical* with ISRAEL itself,—*literal* “Israel,”—that Ten-tribed Kingdom “*lost*” amid the mountains of the Medes so many centuries ago!

The finding of these tribes is vital to the very integrity of the Bible. Hence they have been sought for far and near, and by none so earnestly as by explorers of the Saxon race. How still more thrilling will their romance be if at the last these very ones who have pursued the search most diligently shall receive the greeting: “O foolish people, and slow of heart to believe all that the prophets have spoken; ye have but sought yourselves! Ye are the ‘blind people that have eyes,’ for upon you, O Israel, has blindness been *allowed* in part to fall until the fulness of the times. Look now ‘unto the Rock whence ye are hewn, and unto Sarah who bore you,’ for the day of thy manifestation, as JESHURUN, draweth nigh!”

Oh that one could begin at Moses and all the prophets, and expound unto OUR RACE, so literally “called in Isaac’s name” in all the Scriptures, *the things concerning themselves!* Oh that the spirit of Him that teacheth wisdom to the simple would but touch our inner eyes, and that He who leadeth Israel like a flock would herd them to this fold! For if their “loss” has been a means “of light unto the Gentiles,” “their finding again will be as life” from “the valley of dead bones;” and if their “casting away” has been a means of chastening them for sin, their reacceptance will mean nothing short of God’s “final effort” to redeem mankind!

The *Identity* of the Anglo-Saxons of the British Empire, and of the United States, with Ephraim and Manasseh and the tribes their fellows, is a claim so startling to us who have hitherto been taught to think

ourselves as of purely "Gentile" origin, that the first and natural impulse is to reject it wholly. But whoso is wise will ponder these things, and they shall understand the loving-kindness of the Lord. The proofs are such as cannot be lightly gainsaid, and they have only to be examined to become as fruitful as the promises themselves.

For full fifty years this topic has been one of growing interest in Great Britain. Hundreds of thousands of volumes, dealing with it in every phase, have come from its press, and numerous periodicals and newspapers are constantly devoted to its discussion. The colonies have imbibed the zeal of its investigation, it has occupied the public stage, and numbers its believers by increasing millions.

Though it is of little import whether "any of the Pharisees have yet believed," it is enough to state that it already numbers in the ranks of its earnest advocates at least a dozen bishops, some six hundred clergy, and hosts of the laity of the Established Church. It has enlisted no little Royal patronage, and has stirred up a controversy the like of which has not since the days of the Reformation made so fair a bid to become wide, deep-seated, and concerned. In the mean time the grandeur of this truth has expanded more and more into a *common ground* upon which dissenting Protestants of every shade can reunite. In it the "Unity of Christians" becomes possible at last, and in so great a consummation possibilities inhere which had lain latent otherwise forever! It is the "flux" of Christian thought, the "bond" that may unite "all Israel" once more, and guide them quickly to their certain destiny.

The truth of this *Identity* gains rather than loses

strength in the controversy. Nor is it too much to predict that if it shall continue to grow in the future as it has been spreading in the past, then it certainly is destined, in a day not very distant, to become a dominant and acknowledged factor, in the policies of an Empire of a "Great People," and of a Race, that hitherto have taken no steps backward.

As a political idea it is instinctive with puissant might. It sweeps into its scope all things terrestrial, lays down the lines of Empire with a rod of iron, and laughs at man's *diplomacy*, and scorns a world in arms against it !

The seeds of it were latent in the writings, and the statesmanship, of Disraeli. Had *he* been premier in Victoria's year of Jubilee, who shall say that, looking towards the hope of Judah, and the manifest destiny of England, he might not have found occasion to add yet *other* titles to Victoria's name ?

As late advices intimate, the Pope of Rome is strongly urged to assume the title of "King of Jerusalem" ! This appellation would be not only empty of significance, but be devoid of every guarantee, or hope of right, to exercise even a temporality therein. All Roman Catholic Christendom could not displace the Turk, though but a "sick man," upon such a plea. This was anticipated, centuries ago, when *Richard* "*Cœur de Lion*" assumed it as a right, and the Crown of Jerusalem will never fit the Papal brow.

But, upon the other hand, how startling would it be, how pregnant with political import, should the ministry of Great Britain, returning to a vigorous foreign policy, actually occupy the Holy Land, and accompany the act with a proclamation conferring upon England's sovereign the "Suzerainty of All Israel" !

What an Ensign that would be to lift upon the walls of Zion, to the scattered House of Judah—

The *Lion* of its *Royal Line*!

The *Unicorn* of *Israel*!

And the motto of *Benjamin*—

“*Dieu et mon droit*!”

And, “*Evil!*” indeed, might Britons cry, “*to him who evil thinks!*” if called upon in battle to maintain a gage thus hurled into the arena of “the Eastern Question”! For haply if the cause be *just* and founded upon FACTS, all who essayed to stem it would but find themselves arrayed, in vain, against “A CHOSEN PEOPLE,” and not one *alone*, if its two halves are England and America, and its progeny a thousand colonies!

The predictions concerning the future of the Israelitish nation are most explicit, and look towards an earthly grandeur of the widest international scope. Let us enumerate a few of them:

“*This day* will I begin to put the dread of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.” (Deut. ii. 25.)

The day thus selected for this beginning of Israel’s military might is in notable keeping with the strange methods which always govern the councils of the Almighty. Viewed from the human standpoint, it was the least auspicious one in their whole history. They had wandered in the wilderness for thirty-eight years: “*until all the generation of the men of war* were wasted out from among the host, as the Lord swore unto them. For indeed the hand of the Lord was against them, to destroy them from among the host, until they were con-

sumed " (Deut. ii. 14, 15). "So," continues Moses, "it came to pass, *when all the men of war were consumed and dead* from among the people, that the Lord spake unto me, saying, Thou art to pass over . . . THIS DAY. . . . Rise ye up, take your journey, and pass over the river Arnon : behold, I have given into thine hand Sihon the Amorite, . . . and his land : begin, possess, contend with him in battle." It is from this date that Israel truly reckons its prowess in arms, and whenever, since then, she has fought upon the Lord's side, the dread of her "thin red line" has prepared the certain victory. "*Annuit Cœptis!*"—"He has prospered our beginnings," even as Manasseh still records upon his seal ; and down through all the ages, with the Scythians, Scots, and Saxons, and with Engle-men, and *new* Engle-men—both "blue and gray,"—the dread and fear of them still make the nations pause, before they take up arms doomed not to prosper or prevail where ISRAEL is the foe ! (Isa. liv. 17 ; 1 Sam. xxvi. 25.)

Moses certainly viewed Israel in its latter-day development, when of its leading tribes he, also, uttered this :

"His glory is like the firstling of his bullock, and his horns are like the horns of unicorns ; with them he shall push the people together to the ends of the earth ; and they are the ten thousands of EPHRAIM, and they are the thousands of MANASSEH." (Deut. xxxiii. 17.)

And did Balaam's foresight look into the present day, and through it into Israel's further future, when he uttered : "God brought him forth out of Egypt ; he has, as it were, the strength of a unicorn ; he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows" ? (Num. xxiv. 8.)

After the Ten Tribes had been deported into captivity and lost, Jeremiah pronounced in their behalf this

wonderful promise of future greatness: "Thou art my battle-axe, and weapons of war; for with thee I will break in pieces the nations, and with thee I will destroy kingdoms; and with thee I will break in pieces the chariot and his rider." (Jer. li. 20, 21.)

The following striking utterances are from Isaiah and Micah:

"Behold, I will make [of] thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord, and shalt rejoice in the Holy One of Israel." (Isa. xli. 15, 16.)

"And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. The nations shall see and be confounded at all their might; they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of the Lord our God, and shall fear because of thee. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." (Mic. v. 8, 9; vii. 16, 17, 20.)

It is certainly a great and *military* power that is described in such passages.

And certainly a people who were to perform so great a work in human destiny as is accorded here to *Israel* must of necessity make use of just such means as are

now in Anglo-Saxon reach. In commenting upon the contrasted history of the two nations, Tullidge, in his "Kingdom of Stone," remarks: "It must command the assent of every believer in Divine Providence that England has been used as just such an instrument. This is a striking fact which is bound to force itself upon the attention, and call forth some expressions of surprise."

The mission assigned to "Israel" by her various prophets—i.e., to Ten-Tribed Israel after her deportation—exactly agrees with what Daniel prophesied should be the mission of the successor to Rome's temporal power. This successor was to be the "Stone Kingdom," that "smote the image upon his feet which were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them."

It was a *world-wide* dominion that Israel was to be trained to inherit, and this grander mission demanded the dure experience of a far longer pilgrimage than that from Egypt, which latter, even, needed forty years ere it fitted them to enter Palestine. Accordingly the prophets rise unto the theme so soon as Israel becomes "lost" in the northern wilderness. Thus Micah, immediately after the Assyrian invasion had led the tribes away, gives utterance to these words: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his inheritance? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea. Thou wilt

perform the truth to Jacob, and the mercy to Abraham which thou hast sworn unto our fathers from the days of old." (Mic. vii. 18-20.) This promise of mercy was not given to Judah, but unto "Israel," as the other prophets imply, thus:

"And the Lord said unto me, The *backsliding* ISRAEL hath justified herself *more than treacherous* JUDAH." (Jer. iii. 11.)

"And when her sister AHOLIBAH [i.e., Judah] saw this, she was more corrupt in her inordinate love than she [Aholah, i.e., Israel, or Samaria], and in her whoredoms more than her sister in her whoredoms." (Ezech. xxiii. 11.)

"Thine elder sister is SAMARIA, she and her daughters that dwell at thy left hand; and thy younger sister, that dwelleth at thy right hand, is SODOM and her daughters. Yet hast thou not walked after their ways, nor done after their abominations; but, as if that were a very little thing, thou wast corrupted *more than they* in all thy ways." (Ezech. xvi. 46, 47. Jerusalem, the capital of "Judah," is here addressed, and the whole chapter will bear reading in this connection, Samaria being "Israel.")

"Neither hath SAMARIA committed HALF of thy sins." (Ezech. xvi. 51.)

The generally mistaken idea is that the Ten-Tribed Kingdom was guilty of a greater enormity of wickedness than Judah, but the foregoing Scriptures utterly refuse countenance to such a notion, and the following promises intensify the belief that these Ten Tribes are now in existence, somewhere, as a nation, and as one notably under divine favor.

"Therefore, behold, I will allure HER, and bring HER *into* THE WILDERNESS, and speak comfortably unto her. And I will give HER vineyards from THENCE, and the val-

ley of Achor for a door of hope ; and SHE shall sing THERE as in the days of her youth, and as in the day when she came up out of the land of Egypt." (Hos. ii.)

Right here it is *àpropos* to refer to another promise, extended later on to the other kindom, *Judah herself*, and given, by the Lord through Isaiah, in Hezekiah's day. It is found in 2 Kings xix. 30, 31, and is as follows: " And the remnant [i.e., Heb. as per margin, " the escaping of the house of Judah that remaineth "] that is escaped of the house of Judah *shall yet* again take root downward, and bear fruit upward. For out of Jerusalem *shall go forth* A REMNANT, and they that escape [Heb. the escaping] out of Mount Zion: the zeal of the Lord of hosts shall do this."

Unto the wise, who, having eyes, *use them to see*, and whose highest " criticism " of the Holy Scriptures is an earnest, faithful study to interpret them *aright* (and not to analyze them out of sight !), this prophecy was fulfilled in a most wonderful and orderly way. It had already been shadowed, as a promise to David, when Nathan came to him (2 Sam. vii. 1-29), as God's messenger, and said: " Moreover I will appoint a place for my people Israel, and will *plant* them, that they may dwell in a place of their own, *and move no more*. . . . Also the Lord telleth thee that he will make thee a house. . . . I will set up thy seed [Solomon] after thee, and I will establish the THRONE of his kingdom *forever*. . . . If he commit iniquity, I will chasten him. . . . But my mercy shall *not* depart away from him, as I took it from Saul. *Thine* house and *thy* kingdom shall be established forever before *thee*: thy throne shall be established forever. According to all these words, and according to all this vision, so did Nathan speak unto David."

Now it is manifest from the circumstances attending this promise that the place appointed and promised where Israel was to be *planted* in latter days was *elsewhere*, and it is equally clear that David's seed was to go with the Royal Remnant, and take the throne and sceptre with them. It is likewise patent to us, in the light of written history, that they (Israel) did disappear, and that David's seed and throne and sceptre have for centuries been also so well hidden that most men have forgotten them, and this too to the discredit of *our faith* in Jehovah's promise, as ratified by a covenant of salt and by an oath !

Moreover it is certain that this remnant did ultimately go out of Jerusalem, and out of human memory, in the days of Jeremiah, who was explicitly commissioned "to *build* and to *plant*," whose *own* disappearance is a MYSTERY, and who took with him the last children of David of whom we have any account in the Word of God !

Since then the centuries have multiplied, and their "fulness" is well-nigh rounded. It is time to find these "hidden ones," and Jehovah is touching the eyes of all who enter on the search with FAITH.

Certainly here are explicit *promises* ; certainly they were minutely *fulfilled* up to the point where Scripture *drops* their threads ; certainly their history has since that time been treated as a *mystery* ; certainly it is a fitting theme for faithful *study* ; and certainly, if its prosecution is ever to be rewarded, it is in *secular* history, and in these *latter days* that we must work.

The "canon" of God's Word was closed with John's last words in Revelation, and when the "age of Prophecy" ended that of "Fulfilment" began. *Its* "canon" is the record of human history ; and although

its writers are not inspired, we all believe that they are accurate enough to light our paths. Surely if the pages of modern investigation are admitted by *disbelievers* to be fit ground whereon to base *their* infidelity, they will be strong enough to back our *faith*, if it can be shown that when *correctly* read, and read "between the lines," and illustrated by living Anglo-Saxon facts, they supplement most wondrously the Word of God.

Let us now continue our studies more particularly with reference to "Israel," unto whom, in the wilderness, the Royal Remnant of Judah and David eventually found its way. In point of time Israel was lost about a century and a half *before* Jeremiah and his wards; the latter followed them. It is therefore primarily necessary to obtain a clear idea of Israel's prophetic status after *its* deportation. This once obtained, and Jeremiah's mission and subsequent similar disappearance being kept sharply in mind, the true import of these separated events—as chapters of the same general transaction, but purposely and so consummately disconnected as to have begotten our inattention—begins to dawn upon us, and the compass of Jehovah's Romance, its thrilling *motif*, and its ever-broadening horizon loom grandly into view.

Hosea and Amos were specially commissioned to the Ten Tribes, and the former, very explicitly in his eleventh chapter, declares that God's purpose was a kindly one, and that the deportation had an *object*, grand, remote, and not even yet fully comprehended by the Church. "How shall I give thee up, EPHRAIM? how shall I deliver thee, ISRAEL? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger. I will not return to destroy EPHRAIM; for I am God and not man:

the Holy One [of Israel] in the midst of thee." And again in the fourteenth chapter Hosea says of *Lost* Israel:

"I will heal their backsliding, I will love them freely; for mine anger is turned away from him. I will be as the dew unto ISRAEL: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found."

In view of such promises as the foregoing, it is also manifest that this missing, i.e. *unidentified*, people must have been allowed to enjoy the privileges of Christianity, and perhaps been specially used for its peculiar spread, for which a long and painful training had so especially prepared them.

"At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord [JEHOVAH], *The people which were left of the sword* FOUND GRACE IN THE WILDERNESS." (Jer. xxxi. 2.)

"Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord." (Jer. xxxi. 20.) Was it not unto "*the lost sheep of the house of Israel*" that the apostles were sent upon that chief of mercy's missions? And has that mission ended yet? Amos (ix.) tells us that the house of Isaac was not to be utterly destroyed by the captivity. "For, lo, I will command, and I will sift the house of Israel among all

nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." And Jeremiah maintains that nevertheless, in spite of paradox, this scattered people still shall be *a nation* forever. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves roar; the Lord of hosts is his name. If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever. Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will cast off all the seed of Israel for all that they have done, saith the Lord." (Jer. xxxi. 35-57.)

Finally, let us quote this pleasant promise unto the deported tribes:

"Again the word of the Lord came unto me, saying, Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord; unto us is this land given in possession. Therefore say, Thus saith the Lord God: Although I have cast them far off among the heathen, and although I have scattered them among the countries, *yet will I be to them as a little sanctuary in the countries where they shall come.*" (Ezek. xi. 14-16.)

In his chapter on "The Anglo-Saxon and the World's Future," Josiah Strong, the author of "Our Country," after having surveyed the outlook, aside from any bearing upon the identity of our race with Israel, exclaims in glowing tribute, and in words which to us have no hope of fruition unless we be of Israel, as follows:

"What is the significance of such facts? These ten-

dencies infold the future; they are the mighty alphabet with which God writes his prophecies." Aye, and, we may add, *his fulfilments too!* for this story, if it has a future, has likewise a *past*, a *raison d'être*; for otherwise, if God be true, a true, and still more literal, "ISRAEL" must supplant *us*, *in our turn!* But Mr. Strong goes on: "May we not, by a careful laying together of the letters, spell out something of his meaning? It seems to me that God, with infinite wisdom and skill, is training the Anglo-Saxon race for an hour sure to come in the world's future. Heretofore there has always been in the history of the world a comparatively unoccupied land westward, into which the crowded countries of the East have poured their surplus populations. But the widening waves of emigration, which millenniums ago rolled east and west from the valley of the Euphrates, meet to-day on our Pacific coast. There are no more new worlds. The unoccupied arable lands of the earth are limited and will soon be taken. The time is coming when the pressure of population on the means of subsistence will be felt here as it is now felt in Europe and Asia. Then will the world enter upon a new stage of its history—the *final competition of races, for which the Anglo-Saxon is being schooled.* Long before the thousand millions are here, the mighty *centrifugal* tendency, inherent in this stock and strengthened in the United States, will assert itself. Then this race of unequalled energy, with all the majesty of numbers and the might of wealth behind it—the representative, let us hope, of the largest liberty, the purest Christianity, the highest civilization—having developed peculiarly aggressive traits calculated to impress its institutions upon mankind, will spread itself over the earth. If I read not amiss, this powerful race will move down upon Mexico,

down upon Central and South America, out upon the islands of the sea, over upon Africa and beyond. And can any one doubt that the result of this competition of races will be the 'survival of the fittest'?"

If this be so, and we admit it as the inevitable trend of events, and if, as also we believe, the books of "Moses and the Prophets" are to be believed, then this surviving, fittest, race will and can be none other than "Lost Israel" *redivivus*! And we maintain, and argue here, from these same premises, that *Saxons* are the SONS OF ISAAC unto whom pertain the promises.

Let us now look closer at some of these promises, particularly those concerning *increase*.

"And I will make thy seed as the dust of the earth; so that if a man *can* number the dust of the earth, *then* shall thy seed also be numbered." (Gen. xiii. 16.)

"As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee." (Gen. xvii. 4-6.)

"And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed." (Gen. xxviii. 14.)

"The Angel which redeemed me from all evil, bless the lads; and let my name be named upon them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth" (or, according to the margin, let them increase as *fishes* do increase, i.e., in shoals and schools!). (Gen. xlviii. 16.)

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, He

set the boundaries of the people according to the number of the children of Israel." (Deut. xxxii. 8, 9.)

"He shall cause *them* that *come* of Jacob [i.e., those who were to be "*planted*" in "*the place apart*"] to take *root*: Israel shall blossom and bud, *and fill the face of the WORLD with fruit.*" (Isa. xxvii. 6.)

Truly, with Isaiah (xxvi. 15) may we exclaim, if Anglo-Saxons be this resurrected "Israel" of the latter days, "Thou hast increased the nation, O Lord, thou hast increased the nation; thou art glorified; thou hadst removed it far unto all the ends of the earth" !

The Anglo-Saxons realize these prophecies of extraordinary increase to a greater degree than do, or ever have, any other races of men. The populations of China and India do not enter protests to this claim, for they are now but the resultants of a development which has had thousands of years, within closed doors, to reach its present fulness, while Anglo-Saxon population has come *per saltum*, and in two brief centuries, from 6 to 120 millions. Nor is there any sign of a falling away of their ratio of increase. Quite the contrary. And indeed if they *be* Israel, it is expressly promised that this ratio shall *not* diminish; to wit: Zechariah, writing after the first and partial restoration of Judah only, and looking on towards the still greater "second time," when both houses (Ezek. xxxvii. 15-22) should return together no more to be plucked up, prophesies as follows—a prophecy which cannot refer to anything which has yet transpired:

"And I will strengthen the house of JUDAH, and I will save the house of JOSEPH, and I will bring them again to place them: for I have mercy upon them; and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them. And they of EPHRAIM shall be like a mighty man, and their hearts

shall rejoice as through wine: yea their children shall see it, and be glad, their hearts shall rejoice in the Lord. I will hiss for them and gather them; for I have redeemed them; AND THEY SHALL INCREASE AS THEY HAVE INCREASED." (Zech. x. 6-8.)

Commenting upon Anglo-Saxon fertility, Josiah Strong remarks:

"This race is multiplying not only more rapidly than any other European race, but far more rapidly than *all* the races of Continental Europe. There is no exact knowledge of the population of Europe early in the century; we know, however, that the increase on the Continent during the ten years from 1870 to 1880 was 6.89 per cent. If this rate of increase is sustained for a century (and it is more likely to fall as Europe becomes more crowded), the population on the Continent in 1980 will be 534,000,000; while the one Anglo-Saxon race, if it should multiply for a hundred years as it increased from 1870 to 1880, would in 1980 number 1,343,000,000 souls: but we cannot reasonably expect this ratio of increase to be sustained so long." (?) "What, then, will be the probable numbers of this race a hundred years hence? . . . This race has been undergoing an unparalleled expansion during the eighteenth and nineteenth centuries, and the conditions for its continued growth are singularly favorable. We are now prepared to ask what light statistics cast on the future. . . . Suppose we take no account of immigration, leaving it to offset any unforeseen check upon growth, we may infer from the first forty years of the century that the ratio of increase would not fall more than about one per cent every ten years. Beginning then with an increase of 30 per cent from 1880 to 1890, and adopting this falling ratio of increase, our population in 1980 would

be 480,000,000, making the total Anglo-Saxon population of the world, at that time, 713,000,000, as compared with 534,000,000 inhabitants of Continental Europe. And it should be remembered that these figures represent the largest probable population of Europe, and the smallest probable numbers of the Anglo-Saxon race. It is not unlikely that, before the close of the next century, this race will outnumber all the other civilized races of the world. *Does it not look as if God were not only preparing in our Anglo-Saxon civilization the die with which to stamp the peoples of the earth, but as if he were also massing behind that die the mighty power with which to press it?* My confidence that this race is eventually to give its civilization to mankind is not based on mere numbers—China forbid! I look forward to what the world has never yet seen united in the same race; viz., the greatest numbers *and* the highest civilization.”

All this is blind evidence towards the consummation of our argument that Isaac's lost sons and the Saxons now with us are one and the same people. From correspondence and conversation with Mr. Strong, the author knows his powerful volume, “Our Country,” was not written under the inspiring light of this inspired identity. Yet everything he has there so ably gathered and arranged lends itself wholly to the lofty origin we claim.

In his “Spirit of Hebrew Poetry,” another volume filled with latent evidence on this grand theme, Isaac Taylor sums up his conclusions on the *affinities between our race and the “Jewish”* as follows: “We feel assured that no one will be inclined to bring up any exception against the validity of these conclusions, which very strongly fortify the line of argument we have marked out.

“It is plain that the Israelites, at the time of the Assyrian captivity, must have been a most highly gifted people. Is it natural to believe that in the course of a few years a people so well able to take care of themselves ‘melted into air, into thin air’? Shall we maintain that He who through long centuries had trained them with a view to carrying out the purposes which had not then begun to be fulfilled, allowed them to perish from the face of the earth? Let us believe anything rather than what is so dishonoring to His holy name.”

Bishop Butler tells us that “There is no manner of absurdity in supposing a veil on purpose drawn over some scenes of infinite power, wisdom, and goodness, the sight of which might, some way or other, strike us too strongly; or that better ends are designed by their being concealed than could be by their being exposed to our knowledge. The Almighty may cast clouds and darkness about him, for reasons and purposes of which we have not the least glimpse or conception.”

It is in this light that, now its object has been gained, we must view the blindness into which Israel, if Saxon, has hitherto been suffered to work out its destiny. That Israel’s early schooling predisposed it to accept Christianity in lieu of Leviticus, which it had mixed with Baalism, and thus found wanting, is but natural. “Among this people religious thoughts of a most exalted nature were common to all. They were profoundly earnest and serious, with feelings of awful reverence towards the Most High, whom they believed to be always present among them.”

It was out of “Israel” that such heroes as Joshua, Jephtha, Samson, and Gideon arose, such prophets as Hosea, Nahum, and Jonah, and such spirits as Samuel. The genius of such a race could not be crushed by any

trial and captivity, and we have every reason to believe that the very object contemplated in their deportation, and entire removal from direct Mosaic influence, prepared them all the better for their later and far grander mission among men. And if, as the Scriptures plainly show, "Israel," though driven out, was to be kept in national existence, it must have been for some worthy end; and it is as certain that if thenceforth, and still, in existence, they must themselves be in complete blindness as to their lofty origin. And that they *are* hitherto (save in a *relatively* small and *new* school of Anglo-Israelites) thus blind, their whole history as written, and their unanimous commentary on the Bible story, show. It is, with God's help, therefore,—if so be it now at last be His appointed time, and I believe it is,—that the present volume is penned and published, and, in spite of years of opposition of every sort, at length goes forth to bear the TRUTH to all who wait for it.

The grandeur of their work is thus all the more conspicuous, in that they have been led to bring about the grand result *unconsciously*, and so stand themselves as much amazed, when light shall dawn upon them, as the surrounding peoples among whom they have travailed, and whose conviction, as to God's integrity, they shall thus have forced.

In the succession of empire, each dominant race has impressed some one great fact indelibly upon its life and civilization, and the salt of the Saxon's vitality is Faith—faith grounded now immovably on facts of which itself is the embodied realization.

Neither the race itself, nor the world, now familiar with its story, and both soon to be let into its full purport, can ever after escape the deep significance of the lesson

thus forced upon humanity by the God of Abraham, of Isaac, and of Jacob!

But all of this is yet contingent upon the fact that we are, as a race, identical with literal "Israel," and it is in the might of this idea alone that Anglo-Saxon civilization is to survive the coming years, and can hope to ride upon the crest of race dominance into the golden age. For failing to retain the comb of such a wave, it must succumb unto a rival, and in turn go down among the races that are dead already.

There are no dead races - but rather people, the result of amalgamation.

IV.

THE ARGUMENTUM AD HOMINEM.

AN angel stands beside the web of Fate continually dyeing one of its strands with deepest irony. But mortals are so color-blind to shades thus subtle, that they rarely detect this fibre till the cord is spun. Even the silver cord of Christianity is marred by such a strand, which seems to have been suffered there by Providence to give us due humility. For if it teaches any lesson, it should make us far more lenient when we judge our neighbors, and particularly when we criticise our brethren "the Jews." *Here the author makes*

We of "the Church" delight in pointing out how clearly the Messiah satisfies the promises, and we hold up to rebuke those who worship in "the Synagogue," because they argue not as we do, and are blind though having eyes. *The same talk is spoken above*

Are we as individuals satisfied within our hearts that,

He means He brews of Judah - not Jews.

had we lived with Judah in Jerusalem centuries ago, we ourselves would have been convinced disciples of the Saviour, although he came not clothed in purple?

The spirit of that age was *temporal*. We refer not to the Galileans, who were all of Benjamin, and though *in* Judea were by no means *of* it, but we refer rather to Judah and to Levi. What guarantee have we, who mostly are but Christians because Christian-born, that born in those days rather, and of Judah, we had not also been exponents of their tribal blindness? Strabismus and obliquity are human failings; they stain the vision of each generation.

The genius of our own age, within the pale of those who keep to any faith at all, is just the reverse of that which dominated Judaism in the Saviour's day.

We *spiritualize* almost every text, and some with such mistaken fervor that the very waters of suspension have to be formed of sentiment and imagination in order to float the ghostly body of our facts at all. This is so light that type and archetype alike have wings of vanity.

The Rock in Horeb was a type of Christ; when stricken, *each* gave forth a fountain to the thirsty. Why, pray, should we seek lessons from the simile and yet maintain that "the original story of the Pentateuch" is a fable? Must we not literally believe that

"The living waters from the smitten rock
Still tracked their devious steps,"

when Israel thirsted in the wilderness, if we are to truly quench our thirst of soul at sweeter waters? What *substance* have we left, in such a process, upon which to rest our weary faith? May not the irony of Fate have yet in store for us *our* lessons too? Suppose *we* are as grievously in error, as to the true state of *our own* case,

as Judah was. If so, how grave is our dilemma when we judge our brother! Thus for very fairness we should listen to the counter-statement.

The Church looks anxiously towards the second coming of its Lord, but it forgets that when he comes he goes directly to "the Jews," though still in unbelief. He is "to save the tents of Judah first!" (Zech. xii. 7.)

Why thus pass by the Church and fill the Tabernacle with his glory?

This is intimated in several prophecies, and Isaiah and Zechariah tell us it is in order that neither may vex or envy the other any more.

Perhaps there is a sin that lieth within the Christian door which must be exposed before true faith may enter.

Unless it be a myth itself, the Philosophy of Redemption looks beyond Abraham and Ephraim and Judah, and views pityingly "*all* the nations of the earth." The scheme is but a means towards a grander end. Humanity is broader than a single family however favored, and it certainly behooves "the chosen people," be their covenant the "new" or "old," to read both their missions and commissions with the clearest understanding.

Where *are* "the ten lost tribes of Israel?" Have they been caught up into the spiritual regions, and has Judah only been left to satirize, in the fewness of her sons, "the multitudinous seed" of Abraham? This cannot be.

Have they fallen by the way, and died out in the northern wilderness? Their God has sworn that not one kernel thus should come to naught.

The Pulpit goes too far. It preaches too much of *spirit*, and overreaches *facts* of vast significance. And they are facts on which *faith* could securely stand, for

they would furnish substance to our hopes where now we sorely suffer loss. If the over-spiritualization of the plain statements of the Bible be an apology to disbelief, away with it ! If it be an overture to Positivism in its controversy with Christianity, still more, away with it ! And if, worse and finally, the teachings of the "liberal school" are that the prophets were no prophets, and the Scriptures of no absolute value, then away with all such weak apologists, for they too block the way of progress ! Let us reason together, and look at this grave question more seriously, and as the patriarchs themselves were wont to answer it.

There is to be a future return of Israel unto "the promised land." It is to take place from "the north country," and from "the islands of the west." Its attendant circumstances, say the prophets, are to be so grand and world-wide with renown that afterwards it shall be no more said, "The Lord liveth which brought up the children of Israel out of the land of Egypt," but "The Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them ; and they shall dwell in their own land."

[As I sit here this Christmas eve (1889), correcting the proof of these pages, and pausing now and then to listen to the chimes of Yale renewing the glad tidings of the Saviour's birth, my mind speeds on to days still future, when the Anglo-Saxons, not only Christians, but become acknowledged Hebrews too, shall have read all their titles clear, and shall have made this grand return unto the land of lofty origin ; and while looking up the reference (Jer. xxiii. 7, 8) to the above quotation, which I had accidentally omitted, I have run across a *parallel* one, but one so much more remarkable, and one

in which the consecutive sequence of events is so amplified, that I cannot refrain from spreading out my type so as to find for it a welcome place.

In the sixteenth chapter of Jeremiah, the prophet, having summed up against Judah a fate similar to that which "lost" Israel was then undergoing, suddenly stops in the midst of his denunciation, and, with the flash of inspiration, moves down the ages, touching only here and there an isolated peak, and lights up these same days, still future, for they are yet to come. In the fourteenth verse he thus commences :

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt ; but, The Lord liveth, that brought up the children of Israel from the land of the *North*, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers."

Then, in astonishing language *to us*, if we have ears to hear and eyes to see the subtle reference to the "*fishers*" of Galilee, (Matt. iv. 18, Mk. i. 16, 19) to whom the Saviour said, "I will make you *fishers* of men" (Mark i. 17), the prophet refers to events which shall long precede the Return; and first to the *fishing* period, during which these "*fishers*" were explicitly directed to "go *not* into the way of the Gentiles, and into any city of the Samaritans enter ye *not*: but go rather to the lost sheep of the house of Israel." Anticipating this, Jeremiah goes on as follows :

"Behold, I will send for many *fishers*, saith the Lord, and *they* shall *fish* for them" ! And *fish* they did, and caught them plenteously, "and for all there were so many, yet was not the net broken" (John xxi. 1-25). It

is noticeable in this connection that the Saviour himself confined his own several missionary tours to Galilee (Benjamin's land—Obad. i. 19), and that the apostolic work was ultimately confined principally, almost entirely, to those regions of Asia Minor and Europe where the other Nine Tribes *then were*, resting, in their progress west.

But the prophet goes on, in equally remarkable language, and next strikes these very days in which we Anglo-Saxons live,—we who more than all others have *hunted* for “Israel,” and sought to find and identify her in all sorts of lands and places,—to wit :

“And after [that] will I send for many *hunters*, and they shall *hunt* for them from every mountain, and from every hill,” (scanning as it were the face of the earth to find them !) “and out of the holes of the rocks. For mine eyes are upon all their ways : they are not hid from my face,” (no, “the Lord that keepeth Israel neither slumbereth nor sleeps”!) “neither is their iniquity hid from mine eyes.”

✧ The prophet then intimates a long delay,—which *now is over*, since the *fishing* and *hunting* periods are both well spent:

“And first I will recompense their iniquity and their sin double; because they have filled mine inheritance with the carcasses of their detestable and abominable things.”

Then, finally carried away with the *dénouement* of so wondrous a sequence of events,—the *scattering* of them as the “Holy People,” the *fishing* for them as “Christians,” the *hunting* for them as “Hebrew children,” and the *finding* of them as “Saxons” and *themselves*,—the prophet raises the pæan of redemption for all other races through the so great *éclat* of such a discovery and return.

“ O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely *our* fathers have inherited *lies*! VANITY! and things wherein *there is no profit*! Shall a man make gods unto himself, and they are no gods?

“ Therefore, behold, *I will this ONCE cause them to* KNOW, I will cause them to know mine hand and my might; and they shall know that my name is JEHOVAH”!

Thus ends this remarkable chapter; and rejoicing to have been led to find it, and in time to add its message as another Christmas tiding to the race of Isaac, I may terminate this interpolation.]

This gathering shall be from “Yarish” * to “Australia,” says the Hebrew text with strange significance to modern ears, and is to be a *literal* thing. Surely if so great a child as this is to be re-born in the latter days among the nations, and with such renown that its nativity shall hold a world’s attention, the womb of History must give at least some indication of the possible event.

The seed of Israel and the prophecy of *Israel redivivus* were sown together in the Gate of the Caucasus full twenty-six centuries ago; *have they not quickened yet?*

The special error of Judah consisted in mistaking the character of the blessings entailed in the promise of the Messiah. They believed when Shiloh came that he would close the line of David, and that he would come to rule in might beyond magnificence in Jerusalem. They saw not that there were to be *two* comings, and that the first was but for suffering. They looked for purely *temporal* blessings, and when, in a meek and

* (Or Yarin-Erin), an ancient name of Ireland.

lowly Saviour, they found only *spiritual* ones they crucified him, and went out among all nations desolate.

But "blindness too has fallen upon Israel in part," for here we find the circumstances just reversed. Upon the sons of Joseph, ruling as chief among the nations of the modern world, we find the *temporal* blessings, literally as foretold, poured out and running over. And yet we find them blind unto the Rock whence they are hewn, proclaiming themselves everywhere as Gentiles, and as only in the possession of the purely *spiritual* gifts that come of Christianity alone.

The Anglo-Saxon thinks that he is only "of Israel" by spirit and by grace, and that his might and prominence among the nations of the earth are his from other reasons than inheritance from Isaac.

If haply after all he *is* a son of Jacob through Joseph, with the tribes his fellows, how completely his traditions have been lost! How equally with Judah has he gone astray and misconceived his blessings!

But the day of his awakening has dawned. An unprecedented feeling of unrest has fallen upon all mankind. Expectancy is more intense than it has ever been before in the history of Adam's race. All nations feel it; and if the sure Word of God is an abiding Rock, then unto *it* must Christians turn for knowledge of these latter days, and, having identified not only Judah but Israel, speed their feet towards the Land of Promise.

The case is plain enough for one who runs to read; nor does it militate at all against the beauty of true Christianity to find that those who hold its tenets in their purest and most spiritual integrity are also strangely called to their election in the literal lineage of Abraham,—they are but doubly chosen, doubly blessed, and doubly taught the lesson of humility.

It is difficult to understand the animus of the acrimony, with which those among us who dispute these patent fulfilments load their vain objections, for surely Christianity loses naught of its spirituality by being clothed with the body of such a lofty genealogy, while to a degree still more wonderful are "Moses and the Prophets" verified. This opposition is probably Pharisaical, and deserves a second Sermon on the Mount. It is born of the so-called "higher criticism" of the Bible, and this is but an apology to infidelity. There are leaders in our pulpits who have more than met the Rational School half way, and they have no longer any right to "stand up and read and sit down and teach" us how to interpret God's holy word. If Christ be not risen, then are we most miserable of men. But, *per sequitur*, if "Moses is a myth," if "the true story of the Pentateuch" is a mere mosaic, patched together by the scribes, if "Deuteronomy is a forgery," and if all the prophets were but self-inspired enthusiasts, what ground had Christ whereon to find a manger even, letting alone the story of his suffering and death? The fact is the "higher critics" are suicides, and, *ipso facto*, if they cling to the name of Christians they commit *hari-kari* in the pulpit; bereft by their own act of the bowels of faith, their preaching is but vanity.

Thank God, however, there is a *healthy* school of critics left, one whose study is to prove the Bible, not to discredit it, and who have not yet bowed the knee to Baal. In *them* this light of Israel found in Isaac's Saxon sons does not, *per se*, awaken any antipathy, and with them the faithful will investigate it fairly. There is a loftier criticism than the "higher," and a bolder, happier one than the "lower:" let us call it the *highest* "criticism" and take it to our hearts. It has the vitality

of *faith*, is full of *hope*, and its *charity* is without limit. It is fearless of evil, and will seek for truth wherever it can be found, and seek it with the whole soul. And what if it fails? Then it will seek elsewhere, or else attribute its failure to its own shortcomings, for its motto is forever, "Though he slay me *yet will I BELIEVE.*"

The writer of this volume has discussed the merits of its theme too often, and with too many, not to know the several ways in which its beauties are received; and it is with a view of anticipating some of the adverse comments that this digression is deemed necessary. He has found that 90 per cent of the earnest, honest seekers after truth accept it gladly, and welcome it as "*water in a desert land.*" A large proportion of the clergy have been deeply impressed with its grandeur and simplicity, nor found therein anything incompatible with their several minor creeds. But some of those who are already committed to the "higher criticism," whose works and publications and public teaching are avowedly in half-way sympathy with Rationalism, or whose Sunday services are conducted merely with a view to prefacing *their OWN* "sermons," pronounce it a delusion and a snare. *So be it unto them!*

But may all the rest to whom these pages come defer to no man's judgment but their own. The object of this volume is to tell a simple truth in a simple way; to afford the wavering a firm basis for belief, and provide a way for intelligent doubt to recuperate itself and stand once more erect. The author had far rather read these truths from other pens than write them in so weak a way; but as others either won't, or know not of them, he is constrained to essay a rôle quite foreign to his real profession, and be militant himself for "Moses and the Prophets," whereon alone our hope in Christ and his

apostles stands. Let us therefore return to our subject :—

The grander spirits of our own and other races, have always been attracted by the irresistible beauty of the parallelism between the ancient and the modern Israel. Dean Stanley saw it and exclaimed : “The sons of Israel are literally our spiritual ancestors ; their imagery, their poetry, their very names have descended to us ; their hopes, their prayers, their psalms are ours.”

But we must needs add that all these things are *not* the common heirloom of other Christians not Anglo-Saxon ! They are not shared by those of the Greek or Roman persuasions, nor are they the dowers of northern European Protestantism, and they are, certainly, not shared by Rome: they are Anglican only !

Isaac Taylor, in his “Spirit of Hebrew Poetry,” maintains this position as follows : “All unsolicited testimony as to similarity of character between the Israelite and the Anglo-Saxon must be acknowledged to be of high value in exciting strong impressions as to the reasonableness of our argument. Especially is this so if these similarities are so striking as to draw the following reflections from the pen of so profound and careful a thinker as George Eliot. We quote from the ‘Impressions of Theophrastus Such’ : ‘There is more likeness than contrast between the way we English got our island and the way the Israelites got Canaan. We have not been noted for forming a low estimate of ourselves in comparison with foreigners, or for admitting that our institutions are equalled by those of any other people under the sun. Many of us have thought that our sea-wall is a specially divine arrangement to rake and keep us a nation of sea-kings after the manner of our forefathers, secure against invasion, and able to invade other lands

when we need them, though they may lie on the other side of the ocean. Again, it has been held that we have a peculiar destiny as a Protestant people, not only able to bruise the head of an idolatrous Christianity in the midst of us, but fitted, as the possessors of the most truth and the most tonnage, to carry our purer religion over the world and convert mankind to our own way of thinking. The Puritans, asserting their liberty to restrain tyrants, found the Hebrew history closely symbolical of their feelings and purpose; and it can hardly be correct to cast the blame of their less laudable doings on the writings they invoked, since their opponents made use of the same writings for different ends, finding there a strong warrant for the divine right of kings and the denunciation of those who, like Korah, Dathan, and Abiram, took on themselves the office of the priesthood which belonged solely to Aaron and his sons, or, in other words, to men ordained by the English bishops.'"

And hear this remarkable testimony from Monsieur Taine: "They [the English] are not like Frenchmen, enslaved to logical regularity; the old text [i.e., the black-letter Bible of our ancestors] so free, so lofty and terrible, can retain in their language its wildness and its majesty. *More than any people in Europe*, by their inner concentration and rigidity, *they realize the Semitic* conception of the solitary and almighty God; a strange conception, which we with our critical methods have hardly reconstructed within ourselves at the present day. . . . Vainly we attempt, *we seed of the Aryan race*, to represent to ourselves this devouring God. . . . Never has a people been seen so deeply imbued by a foreign book, or let it penetrate so far into its manners and writings, its imagination and language."

Even the official organ of the pope, the *Osservatore*

Romano (May 19, 1879), writes as follows of the English Constitution and Christianity: "The whole nation, in a word, is religious and Christian. If it is true that customs, laws, and government especially constitute a nation, and the condition of English legislation is to be particularly noted, it may be said to be nothing else than the faithful echo of that of Sinai, received through Christianity. You see it the guardian of that great law, and publicly maintaining the adoration of the true God, the author of the Decalogue. . . : In a word, the laws of God are the laws of the state—the one takes its force from the other."

Indeed, the correspondence between the predictions of Israel's destiny and the *facts* of English history, the national *character* of its descendants, their unique *Semitic* appreciation of the Scriptures, laws and customs of Palestine, is so intimate and literal as to require no forcing of the intent of inspiration to make the one the lineal descendant of the other. And the fact that this is *spiritually* so of them alone, of all who have embraced the truths of Christianity, is enough to warrant one in pursuing, free from prejudice, the study of their *literal* right to such proclivities.

But there is another horn to the *Argumentum ad hominem* dilemma, and one which we desire to present with its full force, convinced that unto such as are already *truly* "Christians" the argument will be seen to be as strong as any which we may advance.

And this is the parallelism and similarity between the prophecies fulfilled in the Saviour and those which we urge are fulfilled in the Saxons. We argue here particularly with professed Christians, and presume that they are founded in the "*evidences* of Christianity." We argue, in fact, with the "*doctors*," who sit in the temple both

hearing and asking questions as in days of yore—"What think ye of Christ? Whose son is He," and how doth He fulfil the Scriptures?

Without transcribing yet our answer, which hereafter we shall do, it is but fair to preface it with the declaration that to their array of Scriptural fulfilments, upon which they base, with us, their faith, we shall offset their position with a similar question, and with exactly correspondent fulfilments, to wit: "*What think ye of the SAXONS? Whose sons are they? and how do they fulfil the Scriptures?*"

Our position plainly is this: Exactly as an anxious and learned Christian would argue with a doubter, or with a son of Judah, concerning Him who came to fulfil the promise of the "*Sceptre*," so we will argue with them all concerning those whom God has raised up to inherit the promise of the "*Birthright*." And we earnestly conjure those who accept the Saviour to be consistent in their faith, and so allow an equal weight to evidences quite as strong for the Saxon possession of the Birth-right, not only spiritually, but by *blood* and *literal facts*.

And if so be they will not listen to our arguments, in what will they be different from those generations that rejected Christ, and which will rise up in their turn and condemn these?

"But Wisdom is justified of her children." The churchman, or rather and more broadly the Christian Church, of which the author devoutly trusts he is a member militant, founds its faith upon such evidences as the following, which we quote entire from the "Bible Text-book" of the American Tract Society:

PROPHECIES AND ALLUSIONS TO CHRIST

IN THE OLD TESTAMENT.

FIRST SERIES.

Describing His Human Nature and History.

- I. The Seed of the Woman. Gen. iii. 15; Gal. iv. 4.
- II. Born of a Virgin. Isa. vii. 14, xlix. 1; Micah v. 3; Jer. xxxi. 22; Matt. i. 23; Luke i. 26-35.
- III. Of the Family of Shem. Gen. ix. 26; Heb. xi. 16.
- IV. Of the Race of the Hebrews. Exod. iii. 18; Phil. iii. 5; 2 Cor. xi. 22.
- V. Of the Seed of Abraham. Gen. xii. 3, xviii. 18, xxii. 18; Mat. i. 1; John viii. 56; Acts iii. 25.
- VI. Of the line of Isaac. Gen. xvii. 19, xxi. 12, xxvi. 4; Rom. ix. 7; Gal. iv. 23-28; Heb. xi. 18.
- VII. Of Jacob or Israel. Gen. xxviii. 4-14; Exod. iv. 22; Num. xxiv. 7-19; Ps. cxxxv. 4, etc.; Isa. xli. 8, xlix. 6; Jer. xiv. 8; Luke i. 68, ii. 32; Acts xxviii. 20.
- VIII. Of the Tribe of Judah. Gen. xlix. 10; 1 Chron. v. 2; Micah v. 2; Matt. ii. 6; Heb. vii. 14; Rev. v. 5.
- IX. Of the House of David. 2 Sam. vii. 12-15; 1 Chron. xvii. 11-14; Ps. lxxxix. 4-36, cxxxii. 10-17; 2 Chron. vi. 42; Isa. ix. 7, xi. 1, lv. 3, 4; Jer. xxiii. 5, 6; Amos ix. 11; Matt. i. 1; Luke i. 69, ii. 4; John vii. 42; Acts ii. 30, xiii. 23; Rom. i. 3; 2 Tim. ii. 8; Rev. xxii. 16.
- X. Born at Bethlehem, City of David. Micah v. 2; Matt. ii. 6; Luke ii. 4; John vii. 42.
- XI. His Passion or Sufferings. Gen. iii. 15; Ps. xvi. 10, xxii. 1-18, xxxi. 13, lxxxix. 34-45; Isa. liii. 1-12; Dan. ix. 26; Zech. xiii. 1, 6, 7; Matt. xxvi. 31; Luke xxiv. 26; John i. 29; Acts viii. 32-35, xxvi. 23.
- XII. His Death on the Cross. Num. xxi. 9; Ps. xvi. 10; xxii. 16, xxxi. 22, xlix. 15; Isa. liii. 8; Dan. ix. 26; John iii. 14, viii. 28, xii. 32, 33; Matt. xx. 19, xxvi. 2; 1 Cor. xv. 3; Col. ii. 14; Phil. ii. 8.

- XIII. His Burial and Embalmment. Isa. liii. 9; Matt. xii. 40, xxvi. 12; Mark xiv. 8; John xii. 7, xix. 40; 1 Cor. xv. 4.
- XIV. His Resurrection on the third day. Ps. xvi. 10, xvii. 15, xlix. 15, lxxiii. 24; Jonah i. 17; Matt. xii. 40, xvi. 4, xxvii. 63; John ii. 19; Acts ii. 27-31, xiii. 35; 1 Cor. xv. 4.
- XV. His Ascension into heaven. Ps. viii. 5, 6, xxiv. 7, xlvii. 5, lxviii. 18, cx. 1; Acts i. 11, ii. 33; John xx. 17; Eph. iv. 8-10; Heb. i. 3, ii. 9; Rev. xii. 5.
- XVI. His Future Triumphs. Isa. xl. 10; Dan. ii. 44, vii. 13, 14, 27; Hos. iii. 5; Micah iv. 1-7.
- XVII. His Last Appearance at the End of the World. Ps. l. 1-6; Job xix. 25-29; Eccles. xii. 14; Dan. xii. 2, 3; Matt. xxv. 31-46; John v. 28, 29; Acts xvii. 31, xxiv. 25; Rev. xx. 11-15.

SECOND SERIES.

Describing His Character and Offices, Human and Divine.

- I. The Son of God. 2 Sam. vii. 14; 1 Chron. xvii. 13; Ps. ii. 7, lxxii. 1; Prov. xxx. 4; Dan. iii. 25; Mark i. 1; Luke i. 35; Matt. iii. 17, xvii. 5; John i. 34-50, iii. 16-18, xx. 31; Heb. i. 1-5; Rom. i. 4; 1 John iv. 14; Rev. i. 5, 6.
- II. The Son of Man. Ps. viii. 4, 5; Dan. vii. 13; John i. 51, iii. 13, v. 27; Matt. xvi. 13, xxvi. 64; Heb. ii. 7; Rev. i. 13, xiv. 14.
- III. The Holy One or Saint. Deut. xxxiii. 8; Ps. xvi. 10, lxxxix. 19; Isa. vi. 1-3, 9, 10, ix. 6, x. 17, xxix. 23, xlix. 7; Hosea xi. 9; Hab. i. 12, iii. 3; Mark i. 24; Luke i. 35, iv. 34; John xii. 41; 1 John ii. 20.
- IV. The Saint of Saints. Dan. ix. 24.
- V. The Just One, or Righteous. Zech. ix. 9; Jer. xxiii. 5; Isa. xli. 2; Ps. xxxiv. 19, 21; Luke i. 17; Matt. xxvii. 19-24. Luke xxiii. 47; Acts iii. 14, vii. 52, xxii. 14; 1 John ii. 1, 29; Jas. v. 6.
- VI. The Wisdom of God. Prov. viii. 22-30; Matt. xi. 19; Luke xi. 49; 1 Cor. i. 24.

- VII. The Oracle (or word) of the Lord, or of God. Gen. xv. 1-4; 1 Sam. iii. 1-21; 2 Sam. vii. 4; 1 Kings xvii. 8-24; Ps. xxxiii. 6; Isa. xl. 8; Micah iv. 2; Jer. xxv. 3; John i. 1-14, iii. 34; Luke i. 2; Heb. xi. 3, iv. 12; 1 Pet. i. 23; 2 Pet. iii. 5; Rev. xix. 13.
- VIII. The Redeemer or Saviour. Job xix. 25-27; Gen. xlviii. 16; Ps. xix. 14; Isa. xli. 14; xlv. 6, xlvii. 4, lix. 20, lxii. 11, lxiii. 1-9; Jer. l. 34; Matt. i. 21; John i. 29, iv. 42; Luke ii. 11; Acts v. 31; Rom. xi. 26; Rev. v. 9.
- IX. The Lamb of God. Gen. xxii. 8; Isa. liii. 7; John i. 29; Acts viii. 32-35; 1 Pet. i. 19; Rev. v. 6, xiii. 8, xv. 3, xxi. 22, xxii. 1.
- X. The Mediator, Intercessor, or Advocate. Job xxxiii. 23; Isa. liii. 12, lix. 16; Luke xxiii. 34; 1 Tim. ii. 5; Heb. ix. 15; 1 John ii. 1; Rev. v. 9.
- XI. Shiloh. The Apostle. Gen. xlix. 10; Exod. iv. 13; Matt. xv. 24; Luke iv. 18; John ix. 7, xvii. 3, xx. 21; Heb. iii. 1.
- XII. The High Priest. Ps. cx. 4; Isa. lix. 16; Zech. vi. 13; Heb. iii. 1, iv. 14, v. 10, ix. 11.
- XIII. The Prophet like Moses. Deut. xviii. 15-19; Luke xxiv. 19; Mark vi. 15; John i. 17-21, vi. 14; Acts iii. 22, 23.
- XIV. The Leader or Chief Captain. Josh. v. 14; 1 Chron. v. 2; Isa. lv. 4; Micah v. 2; Dan. ix. 25; Matt. ii. 6; Heb. ii. 10.
- XV. The Messiah, Christ, King of Israel. 1 Sam. ii. 10; 2 Sam. vii. 12; 1 Chron. xvii. 11; Ps. ii. 2, xlv. 1-6, lxxii. 1, lxxxix. 38; Isa. lxi. 1; Dan. ix. 26; Matt. ii. 2-4, xvi. 16; Luke xxiii. 2; John i. 41-49, vi. 69; Acts iv. 26, 27, x. 38.
- XVI. The God of Israel. Exod. xxiv. 10, 11; Josh. xvii. 19; Judg. xi. 23; 1 Sam. v. 11; 1 Chron. xvii. 24; Ps. xli. 13; Isa. xlv. 3; Ezek. viii. 4; Matt. xv. 31, xxiii. 37; John xx. 28.
- XVII. The Lord of Hosts. 2 Sam. vii. 26; 1 Chron. xvii. 24; Ps. xxiv. 10; Isa. vi. 1-5; Mal. i. 14; Rom. xii. 19; Phil. ii. 9-11.

- XVIII. King of Kings and Lord of Lords. Ps. lxxxix. 27, cx. 1; Dan. vii. 13, 14; Matt. xxviii. 18; John iii. 35, xiii. 3; 1 Cor. xv. 25; Eph. i. 20-22; Col. iii. 1; Rev. xix. 16.

THIRD SERIES.

Giving Special Predictions.

- I. The date of His coming. Gen. xlix. 10; Dan. ii. 44, ix. 20, 24, 25; Hag. ii. 7; Mal. iii. 1.
- II. The Messenger to precede Him. Isa. xl. 3; Mal. iii. 1, iv. 5; Matt. xi. 10, 14.
- III. To be worshipped by the Wise Men. Ps. lxxii. 10, 15; Isa. lx. 3, 6; Matt. ii. 11.
- IV. The massacre at Bethlehem. Jer. xxxi. 15; Matt. ii. 17, 18.
- V. The flight to Egypt and return. Hos. xi. 10; Matt. ii. 15.
- VI. He is to preach the Word. Ps. ii. 7; Isa. ii. 3, lxi. 1; Micah iv. 2; Luke iv. 18.
- VII. The Spirit of Wisdom. Isa. xi. 2, xlii. 1, lxii. 1; John i. 32.
- VIII. He will work miracles. Isa. xxxv. 5; Matt. xv. 30.
- IX. He will cast the buyers out of the Temple. Ps. lxix. 9; John ii. 17.
- X. He will be rejected by His own. Isa. viii. 14, liii. 1-4; John i. 10, 11.
- XI. He will be persecuted. Ps. xxii. 6, xxxv. 7, 12, cix. 2; Isa. xlix. 7, liii. 3.
- XII. Jews and Gentiles join against Him. Ps. ii. 1, xxii. 12, xli. 5.
- XIII. His triumphant entry into Jerusalem. Ps. viii. 2; Isa. lxii. 11; Zech. ix. 9; Matt. xxi. 5, 11.
- XIV. Sold for thirty pieces of silver. Zech. xi. 12; Matt. xxvi. 15.
- XV. Betrayed by a friend. Ps. xli. 9, lv. 12-14.
- XVI. Forsaken by His disciples. Zech. xiii. 6, 7.
- XVII. Accused by false witnesses. Ps. xxvii. 12, xxxv. 11, cix. 2.

- XVIII. Dumb before His accusers. Ps. xxxviii. 13; Isa. liii. 7; Matt. xxvi. 63.
- XIX. Insulted, buffeted, spit upon. Ps. xxxv. 15, 21.
- XX. Scourged. Isa. i. 6; Mark. xv. 15.
- XXI. Gall and vinegar given to Him. Ps. xxii. 15, lxix. 21; John xix. 29.
- XXII. Mocked by His enemies. Ps. xxii. 16, cix. 25; Matt. xxvii. 39.
- XXIII. He will pray for His enemies. Ps. cix. 4; Luke xxiii. 34.
- XXIV. A bone of Him shall not be broken. Ps. xxxiv. 20; John xix. 36.
- XXV. He will die with malefactors. Isa. liii. 9, 12.
- XXVI. He will be cut off in the midst of His days. Ps. lxxxix. 45, cii. 24.
- XXVII. The Potter's Field bought. Zech. xi. 13; Matt. xxvii. 9, 10.
- XXVIII. He is to be the Corner Stone. Isa. xxviii. 16.
- XXIX. He is the Eternal King. Ps. ii. 6, lxxii. 8, lxxxix. 27, 36, 37, cx. 1, 8, 17; Isa. xxxii. 1; Dan. ii. 44, vii. 14.
- XXX. He is the Judge of Men. Ps. xcvi. 13; Isa. ii. 4, ix. 7, xxxv. 4, xl. 10.
- XXXI. He is to enlighten the Gentiles. Isa. xlii. 6.
- XXXII. He is the Witness to the Truth. Isa. lv. 4; John xviii. 37; Rev. i. 5.
- XXXIII. He is the Desire of all Nations. Hag. ii. 7; Mal. iii. 1.
- XXXIV. He is the Anointed One—Messiah. Ps. xlv. 7; Dan. ix. 25; John i. 41, iv. 26, 29, 42.

Such are the identities, or evidences, put forth as arguments by the Church—prophecies in the Old Testament and fulfilments in the New. And as such, with other Christians, we accept them. Of course there are numberless others, but these sixty-nine are the important ones, and with them the Tract Society considers that it has sufficiently covered the ground.

Note now the *argumentum ad hominem*:

[And if it is a fair one, an unavoidable one, and you are a "Christian," be consistent, and avoid the dilemma

by accepting the Saxons as Isaac's sons, so well as Jesus as "the very Christ the Son of the Living God ;" and if you be a "son of Judah," see to it, I beseech you, whether the fact that *we* (whom *you* may now, in *your own day*, so easily identify) *being* identified in such a way—as "Isaac-sons," and "Lost Israel," your brethren—does not suggest a quickening thought that, likewise, He who is our common King was born MESSIAH 1889 years ago *to-night*, even as promised in the collateral prophecies ; and if you be a stranger to us both, for "Israel" and "Judah" are God's "Witnesses," in the whole earth (Zech. iv. 3, 11-14 ; Rev. xi. 3-13 ; Ezek. xxxv. 10, xxxvii. 22 ; Isa. xliii. 1, 8, 10, 12, xlv. 1, 2, 5-28 ; etc.), and his olive trees, I conjure you ponder on this testimony, and weigh it well in the jury of thine own heart ; "for in the mouth of two" reliable witnesses ye would decide a matter of human life and death. Behold, here are two witnesses, and a soul—*thine* OWN—is at the bar ! Examine their testimony, and with candor to thyself, for the case is a momentous one ; and the time—God only knows *how* short it is ! If investigation of this theme bears out the matter, as indeed the TRUTH,—and I pledge my life to you it will, if you *investigate* it as one who *really* seeks the truth,—then you are no longer "stranger" unto us, but even, by our ancient law, are now become "as one born in our land," and in our fellowship ; but, better far than this, as one born in the fellowship of Him whose birth was for the sake of all, upon this anniversary so long ago ! (Postscript finished as the clock struck the hour of midnight of December 25th, 1889, and ushered in the renewed tidings of "*Peace upon earth, and good will toward men*" !)] But to continue :—

Now the *Argumentum ad hominem* is this : Every

one of these prophecies was *literally* realized in Christ, none failed, and none of them have to be spiritualized at all in order to become of value in the sequence.

So far so good, for the establishment of the Messiah's *identity*. And thus the promise of the "Sceptre" has been realized, says the Church. Now in the same liberal spirit, and to the same *literal* degree, may it be demanded that such scriptures as concern the "Birthright" shall be balanced against *facts*.

Surely if the *spiritual* part of the promises made to the patriarchs require such *literal initiation* into reality, those which are purely *temporal* may expect *as much*! And certainly those who lay so much stress upon the accuracy with which the Messianic predictions were fulfilled cannot condemn as unwarranted the faith of those who find Lost Israel, and identify her, by as many texts interpreted in the same manner. Nor may those who base *their* hopes of redemption and forgiveness upon the *Saviour* thus identified, *consistently* decline to accept a similar group of texts identifying *Israel*, even though the Israel so found should be their own Anglo-Saxon selves!

"Marvellous in their eyes," we grant them, it may be; aye, and incredible, until thus demonstrated—*then* it will become but one more, and the *culminating*, proof of the unswerving certainty of God's eternal word! (Jer. xvi. 14-21, particularly 21!)

When we glance over the list of evidences just given, *assenting to them*, it is well-nigh impossible (if one be fair in argument and earnest in the search of truth) to refuse assent to those corresponding ones which demonstrate the Saxons to be Israel, and which we shall review in time, and study *seriatim*. The candid mind at once

admits that to reject the latter, if they be *sui generis*, is to submerge therewith the whole continent of evidence, whereon the "desire of every nation" upon earth finds substance for its hope.

In deep concern we therefore invite the Christian world to weigh this subject well before condemning it, for every argument which *they* shall advance to overthrow the Anglo-Israelitish identity cannot but *react*, and to the very same degree, upon the texts *whereon they lay their own foundations!* Not that we who *believe* in this identity fear these arguments—we know them all and they are "weighed and wanting;" but we do, and must, tremble for those who thus betray "the Spirit of all truth" !

The Church of the present age conceives and teaches that Christ's kingdom is so entirely spiritual that "Israel," outside of Judah ("Jews"), and David's throne, outside of "Christ's within the heart," are things of the fabled, or at least historic past,—no longer, *now that Christ has come*, of any actual import to the logical establishment of the jots and tittles of God's eternal word.

But what a stretch of outworks thus is left to the mercy of such inroads as the powers of evil and of disbelief elect to make! It is devoutly to be hoped that the legitimate consequence of the dilemma into which such conclusions would land them, and have already landed them in the eyes of the Gentiles, and in the *eyes of their own hearts*, will force those Christians who unduly neglect the importance of *literal* fulfilment to realize their error, and for their own sakes hasten to allow and to apply the same rules of evidence to each group of texts.

There are but few "nations" among whom to weigh

the chances of identity with Lost Israel, and whatever race or nation satisfies all of the requirements must be accepted. The Saxons comprehend them ALL. No other race or nation compasses a tithe thereof, and it is manifest that to be marked with a few, and yet not with all, can mean no more than former contact, does not even imply relationship, and is hardly an indication of a remote connection by marriage in former generations (Hosea i.).

The proposition of identity between the Anglo-Saxons and the house of Israel cannot but be viewed with interest by the "Jews," for, if true, it opens up their long-sought opportunity, *and holds out to them the promise of a country.* For England, already, by the joint treaty of the great European nations is the recognized Guardian of the Holy Places, and when this identity is fully manifest will, without doubt, make her "Protectorate" an actual one, and issue a proclamation to Judah far more famous than that of Cyrus!

It is well known to Judah that Israel must be found, and found by her, in some such way as this, and in these very days. For the death-throes of the Turkish Empire cannot but portend a speedy solution of the Eastern Question, and with the Prophets in their hands the house of Judah knows that the days of its return must follow closely thereupon.

Nor can Judah fail to see what Disraeli saw, that, so far as human policy and politics are concerned in this topic, *with England, and with England only, lie her hopes for Palestine.*

There are few Christians who have not wondered in their hearts how they would have acted had they viewed the miracles of Christ and heard the Sermon on the

Mount. The questions of to-day are equally momentous, are parallel and similar.

We actually live within hearing of the Sermon on the Saxon Mountains of the Height of Israel. We move amid the Miracles of History. We have our daily intercourse and being among FACTS which demonstrate the *Saxons* to be "Israel" as plainly as the Apostles did among those which demonstrated Mary's son to be the very Christ. We know that the Bible, which contains these predictions, is at least as old to us as the books of Moses and the Prophets were to them; and while upon its pages lie the Prophets, here and there around us lie their so literal fulfilments that unless, like Judah in the elder days, we close our eyes and ears, we must admit and live up to the awful fact that we are now already well advanced into the days long wished for by the saints.

The name of Him who came to start the blessing of the Sceptre was Emmanu-*El*, and that of those who wield it now, and who will hold it till he comes again, Emmanu-*Isra-el*!

V.

A MYSTERIOUS DISAPPEARANCE.

PROBABLY few questions have so frequently enlisted the deep religious interest, particularly of the Anglo-Saxon race, as that which surrounds the fortunes of the "lost Ten Tribes of Israel."

Ever since 721 B.C., the day of their final deportation

into Media, an impenetrable mystery has hung about their fate.

In a most subtle manner the Bible itself has increased the zest with which, from the first days of printing down to this, the search for them has been prosecuted. Only after the full consummation of the decree of exile passed upon them do they come into special prominence in the Holy writ, and not only were most of the prophecies of the sacred canon uttered *after* the separation of Israel from Judah, but the bulk of them was spoken after the Ten-Tribed Kingdom had been lost a hundred years and over! Furthermore, the grander part of these subsequent predictions is burdened with the future blessings and identities of this missing and transplanted kingdom; and note, too, that these blessings are to come upon them *in the lost state*, and will be found upon them as identities when *they* are found!

It is noticeable that early in its exile, and while it is not yet quite lost, this separated house of Ephraim is acknowledged to have "justified herself more than her sister Judah." Now it is at this time, and thereafter, that the most gracious promises are made to her, though she herself had already passed beyond the Gate of the Caucasus, and was rapidly vanishing into the northern wilderness. Made to her, or said of her, be it noticed; but it is not likely that she ever heard these gracious words until, in the vicissitudes of pilgrimage and banishment, her children had lost every conscious trace of who they were and whence they had descended.

There is a mystery here that runneth like a romance! Their blessing overtook them in disguise. They had forgotten Moses and Jehovah long before even their banishment began, and so their memory was soon despoiled of all remaining traces of their land of birth.

Their repentance, however, had begun almost as soon as they reached Media. But it was undefined and anxious. Baal was dethroned, and the One Great God of Justice, whose very name they had forgotten, and whose attributes they could but poorly formulate, was raised into his seat.

Thus in the crucible of sore experience the fathers, with changed hearts, transmitted to their children better ones,—hearts more fitted to approve the right, and serve a quickened conscience. So generations passed, and in due time their schooled posterity entertained the Angel of the Better Covenant unawares. And God, who had prepared them for himself thus wondrously, accepted them, nor touched their eyes, but suffered them to remain in blindness to their origin, for purposes not yet developed in the plot of history.

It is a fact worthy of special stress in studying the fortunes of the Lost Tribes, and one that we do not remember ever to have seen treated according to its merits, that this Ten-Tribed Kingdom was absolutely innocent of any participation in the Crucifixion! Therefore, instead of being scattered as the Jew is yet, and weighted down with all the responsibility of innocent blood, which Judah took upon herself and on her children, they should be somewhere inheriting the very opposite and oft-reiterated class of circumstances.

They must be found a gathered people ; great, not numbered among the continental nations, of superior influence in all international councils, and with a commerce whose ports close not day or night, and a flag which, lifted as an ensign to the world, greets the sun from clime to clime around the globe, and possessed of a thousand other marks of greatness that to-day are Anglo-Saxon only.

It was of Israel that Webster spoke unwittingly when he alluded to "the morning drum of Britain;" for if Jacob is to bind the earth as with a measuring-line, he must lay the belt upon the Zodiac of colonies already called in Isaac's name! Furthermore: if, in the distribution of the promises, the Lawgiver, in spite of Judah's rejection, *came*—as Christ did come—though but for crucifixion, how *can* it be that unto Joseph and his tribal brethren,—innocent of the tragedy at Calvary, and on whom alone the purely temporal blessings were to quickly fall, and be a fact in latter days just antecedent to the second coming—their blessings shall come short of full fruition?

On the basis of the Holy Writ, if Judah did in fulness have *her* blessing, so in verity Jehovah cannot fail to have regard to *Joseph*. Nor hath He failed! Read but the book of Hosea consecutively and this will be too plain to be gainsaid:

"How shall I give thee up, O Ephraim?

How shall I deliver thee, O Israel?

* * * *

O Israel, thou hast destroyed thyself;

But in me is thine help.

* * * *

I will be thy king. Where is any other that may save thee in all thy cities?

* * * *

The iniquity of Ephraim is bound up.

* * * *

I will heal their backsliding—I will love them freely.

For mine anger is turned away from him,

I will be as the dew unto Israel.

* * * *

Ephraim shall say, What have I to do any more with idols?

* * * *

Therefore, behold, I will allure her,
And bring her into the wilderness, and speak comfortably unto her.

And I will give her vineyards from *thence*,
And she shall sing *there* as in the days of her youth,

* * * *

And it shall be at that day, saith the Lord,
That thou shalt call me Ishi [i.e., My husband];
And thou shalt call me no more Baali [i.e., My lord].

* * * *

And they shall no more be remembered by their name.

* * * *

And I will betroth thee unto me forever.

* * * *

And I will sow her unto me in the earth;

* * * *

And I will say unto them which were not my people,
Thou art my people (i.e., Ammi);
And they shall say, Thou art my God.

* * * *

And it shall come to pass that in the place where it was said unto them, Ye are not my people [i.e., Lo-Ammi], there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel." (Compare also Ezek. xxxvii. 15-22.)

The world has been explored. The Anglo-Saxon flags have searched the seas until its islands of an acre's

area are swept into the empire of the mother-country. In every ocean where Dan ploughs the waves,

“ From Greenland’s icy mountains
To India’s coral strands,”

with open Bible in their hand, this people, blind and ignorant of the true import of their lofty descent as the reason of their loftier destiny and mission, have sought that nation driven out of Palestine so long ago. Judah having rejected its Messiah, hence the search for Israel has been with Christians, of the open Bible, still more anxious. Christ’s message was unto “*the lost sheep of the house of Israel*”! And His disciples still long to find them!

“ Where, oh where are the Hebrew children?” they have sung in every land. But they have not found them. Strange paradox—*a Nation searching for ITSELF!*

And, too, how wonderful is all this in our eyes; what depth of patient earnestness; what demonstration of a lost identity, what change of heart, O Ephraim! and what an awakening awaits the touching of thine eyes, O Israel!

The puerile identities noticed between the Afghans (who may perhaps be “Jewish”) and “all Israel,” those found in Aztec-land, those of the fast-vanishing Indian of North America, and numerous others, are as short of weight and unsatisfactory as to seek to identify those who were destroyed at Pompeii and Herculaneum with an imaginary remnant escaped from Sodom and Gomorrah. These efforts simply demonstrate the fact and interest of the search, but they belittle the dignity of the prophecies, and the facts about us laugh them all to scorn.

With all her promised greatness full in view, we shall

not find the Nation that we seek in any minor power, nor hidden still among the byways of the wilderness. Ephraim exists, or woe betide believers in the Bible ! But if existing, and so great, how mysterious have its disappearance and its history been ! And how grand will be its reacceptance and its double resurrection !

The entire search for "Lost Israel" has hitherto been conducted upon the most mistaken premises, and naturally it has been fruitless. Convinced from biblical statements, historical corroborations up to a certain point, and from the collateral existence of Judah, that Israel, too, was somewhere hidden and reserved for some great era in the drama of history, explorers have, so long as there was any hope, pursued their quest in every corner and quarter of the globe. But, anxious for the integrity of the Scriptures, these zealous explorers have strangely lost sight of the fact that to find the Ten Tribes in some forlorn and poverty-locked district of despair, reduced to obscurity, and barely eking out a miserable existence, is as clearly to violate the requirements of the sacred canon, as for them to have vanished into air. The search has mocked them, and as Tullidge pointedly remarks : "There was entirely too much haste in the matter. It was merely noted that the Bible did not allow the supposition that the Ten Tribes had ceased to exist. Steps must therefore be taken to find them. With strange lack of wisdom they neglected to take with them their infallible guide to direct their steps in the prosecution of their search. Thus did they,

‘ With a clear and shining lamp supplied,
First put it out, then took it for a guide.’ ”

The whole history of the endeavor is a tale of ridicule. And it has reacted not only on themselves, but upon

the Records whose integrity they sought to justify. What irony would it be, in fact, if it were clearly demonstrated that Ten-Tribed Israel had been unmistakably identified in the Hottentots, or South-Sea Islanders, the Toltecs, the little house of Beni-Israel, or found in any other of the numerous localities where, by forcing some few similarities alone, the grand and broader destiny of those who were to be in latter days “the sons of the living God” were all forgotten!

No candid mind, anxious for the truth, and willing to search for it upon the broad requirements of the Bible, can for a moment tolerate the identities advanced as the result of this vain search among the very outcasts of the earth.

The disappearance of Israel thus becomes only the more mysterious; and discarding all these trivial similitudes in minor matters, we must begin the search again *de novo* and with lighted lamp. Let us replenish, then, our oil at the fountain of the Prophets, and renew these explorations, beginning close at home.

VI.

“SET THEE UP WAYMARKS.”

IF prophecy is to be fulfilled at all, it must all share in the fulfilment. A failure anywhere demonstrates that our interpretation is at fault, or that the passage needs closer study and examination. Upon the other hand, a cumulative and corroborating sequence of circumstances, a sequence that becomes only more con-

vincing as we amplify it, such a sequence proves both the dream and its interpretation sure.

Now the kingdom of Judah comprised but *two* tribes of the Hebrew union. We have its direct descendant and modern representative in the "Jews." They recognize themselves as such, and know that Israel is not among them. Israel is as thoroughly "lost" to Judah as she is to all the rest of mankind; aye, as she is unto herself!

According to prophecy, Judah *was* to be, and *is* by history, by fact and standing miracle, "scattered and peeled," "bereft of children," "few" and "trembling," "without a country," "without a temple," with "no sacrifice," "wanderers" everywhere, and a people known among all others "by the show of their countenance." These, and endless other "marks," serve so to identify the "Jews," that of all the races upon earth they are those who could by no means ever become "lost."

Still, and in spite of their heavy burden, the modern "remnant" of this Jewish kingdom numbers, in all its paucity, some six millions of inhabitants upon the earth. Now in view of this fact, and as a fundamental argument, it cannot be that "Israel," blessed as Jacob and Moses blessed her, and destined to be found, as the Prophets bid us seek for her, a living contrast unto Judah,—a kingdom numbering *ten* or eleven tribes of the twelve or thirteen, and with the vital principle of the seed of Abraham unrestrained and struggling for existence,—*it cannot be that such a kingdom shall after all sum up the stars of heaven by only some few thousands of a minor magnitude!*

It is but primary arithmetic that tells us that if two tribes number six millions, then *ten*, or five times two, should number at least thirty millions. But as six

stands here for *paucity*, the ten tribes who were to be “blessed with children” must have many times this number. By our own (United States) next census we alone, a single separated tribe (Manasseh), will have at least sixty-five millions in America !

The class of *Identities*, by means of which we are told to seek for “Israel,” are generally the very *reverse* of those which have prevented the “loss” of Judah. So consummate has been the growing contrast between these two kingdoms, that now for “Israel” we must naturally seek where one would least expect to find her. Of course their face must not be Jewish, nor their language Hebrew, nor their cult Mosaic; in fact, when they are manifested to the world and to themselves, the miracle of Judah’s preservation will sink paled to insignificance beside their own more wonderful concealment from themselves !

Let us now enumerate some few of the “marks,” now just about 2520 years old, by which Jehovah bids us, in these latter days, to pick out “Israel” from all other peoples. Upon each of them we might enlarge into a separate article. But space forbids this here ; we can but reconnoitre now, and leave the filling-in to future Studies. Nor can we mention a tithe of all the headings that crowd upon us for narration.

The subject that we have to demonstrate is a TRUTH ; its proofs are therefore *infinite* and their number *endless*, or are like to those which demonstrate one’s own identity to-day and yesterday.

We shall select a few only ; and as we pass them in a hurried panorama we expect the reader to kindly cast his mental gaze, as it were, through them, and out upon the two great halves of Anglo-Saxondom. Let him arraign this modern empire of Isaac’s sons against each

of them, for they all apply thereto, while they but challenge any other nation upon earth to claim them as *Identities*.

IDENTITIES.

For centuries God's Word has announced certain "signs," as such, and by means of which the Ten-Tribed Kingdom of Israel should be identified in "the latter days." They were to become lost in the wilderness, and while thus hidden were to acquire these "marks." At length they are to be "manifested," and the Word declares that they will then be "found" as:

1. A Single Nation, not a scattered race of cosmopolitans, for not a kernel (Amos ix.) was to fall upon the earth (Jer. xxxi. 36; Isa. li. 4, lxv. 1; Matt. xxi. 43), and a Strong Nation (Micah iv. 7, v. 8); and so the Saxons are cosmopolitan in the broadest sense, a Race in the unique sense, a People in the special sense, United in the best sense, and strong in every sense.

2. A northern power, occupying the islands of the sea, or west, i.e. an island nation northwest from Palestine (Isa. xi. 11, xxiv. 15, xli. 1, xlii. 4-10, xlix. 1; Jer. iii. 12-18, xxiii. 8, xxxi. 8-10). The Hebrew has no word for "northwest." If Victoria, upon her island throne, sits in the seat of David, her land is where the Prophets placed it. "I will set his dominion in the sea,"—and there Christ's and David's is!

3. A Nation, and a Company of Nations" (Gen. xxxv.). True of all Anglo-Saxondom, to wit: "A Nation"—the United States; and "a Company of Nations"—Great Britain. And true of each branch, the one with its General and State governments, the other with its Empire and Independent Dominions. The Colonial Em-

pire of Great Britain constitutes a “Company of Nations.” They are in federal union with the central power, but are partly independent. They are as follows: 1. The Dominion of Canada; 2. The Six States of Australia; 3. Tasmania; 4. New Zealand; 5. The South African States; 6. The West African Settlements; 7. The Fiji Islands; 8. British India with its sixteen distinct nations. It comprehends in all some 65–70 separate colonies. While we in the United States already have 42 States, and territory enough to pair a new one off with each of Britain’s colonies.

4. They must be as the sand, i.e. innumerable, because of multitude (Hos. i. 10; Gen. xxii. 17, xxxii. 12, xxxv. 11; Num. xxiii. 10; Rom. ix. 27). Query: From the days of Abraham hitherto how many descendants has he had?—Mem. And the end is not yet, with Anglo-Saxon increase unprecedented in history! See “The Philosophy of Facts,” Chapter II.

5. A nation never conquered by Gentile races (Isa. xvii. 13, xli. 12–16, liv. 17; Micah v. 8, 9). True of each branch of Anglo-Saxondom, and not of any other power, great or small, whatever.

6. The Chief of Nations (Isa. xli. 8, 9; Jer. xxxi. 7; Amos vi. 1). Certainly true collectively of the English-speaking Company of Nations; and a description hitherto of the prestige of Great Britain, always supreme at sea, and, whether on the battle-field or in the council-chamber, always the leading power. See testimony of Vernadsky, Victor Hugo, Dupin, Paradol, D’Aubigné, etc., Chapter II.

7. A nation whose ports or “gates” are “open continually,” “not shut day nor night” (Isa. lx. 5–11). The gigantic commerce of Great Britain has steadily increased, and for a thousand years has not been ap-

proached save by that of the United States, also Saxon. That we have lost some of our (American) tonnage is not pertinent; for although, by our own neglect and national sins, we suffered a set-back in foreign ship-trade in 1861, we have an unparalleled domestic or coast-wise tonnage, and an earnest of a future world-trade in American bottoms already promised beyond peradventure. All growth is progressive, and the American marine of the future is too well assured to need further argument in these days of reawakening interest in broad commerce. At any rate, England has been well named "the Modern Carthage," and of modern "men of war," alone, she has a sufficient number to keep the Solar Calendar, or to anchor them a day apart, as sentinels, around the equator !

8. A Nation whose islands have been too small for them (Isa. xlix. 19). Hence spreading out into colonies.—Virginia, 1607; New England, 1620; Bombay, 1668; Gibraltar, 1704; Nova Scotia, 1713; Prince Edward's Island, 1758; Canada, 1759; Vancouver's Island, 1783; Australia, 1788; India, 1799; Cape Town, 1806; Ceylon, 1815; etc., etc.

9. They must have a nation springing from them but entirely independent of them (Gen. xlviii. 19; Isa. xlix. 20), which becomes specifically "a great people" (Gen. xlviii. 19; see Preamble to U. S. Constitution). Inheriting Manasseh's "name," which signifies "Forgetfulness of all my toils" (Wars of 1776, 1812), "and all my father's house" (politically, socially, and religiously true of America, as separated from England), and stamped over with the number "13," which was Manasseh's in the Hebrew union, and which is peculiarly ours.

10. They must have found their islands too small, or "strait," for them more than once (Isa. xlix. 20).

Hence the continued colonization after the separation of the United States, streams going to India, Australia, New Zealand, South Africa, etc.

11. They must have immense colonies (Isa. xlix. 8, liv. 3). An Anglo-Saxon fact, not necessary to re-enumerate. See Chapter II.

12. Be in possession of the “desolate heritages” of the earth (Isa. liv. 1-3, lviii. 12, xlix. 8-10, lxi. 4), which is true of the Saxons only. The new worlds discovered since 1492 were “desolate” till then, and are now controlled by English laws or Saxon money. See testimony of Prévost-Paradol, page 8.

13. Their colonies must form a belt around the earth (Deut. xxxii. 7-9; Jer. x. 16; Acts xvii. 26) and around the Gentile nations. Great Britain has sixty-five or more separate colonies and dependencies, the bulk of which girdle each hemisphere and form a zodiac about both. The United States and Territories swell and complete the list, and *Buckle* the girdle together.

14. These colonies are in all zones (Isa. xlix. 12). A fact. See Vernadsky’s testimony, 16 *sequitur*, below; also Victor Hugo’s, page 13; Prévost-Paradol’s, page 8; Dupin’s, page 14; etc.

15. So that they own the “ends,” the “sides,” and “the uttermost parts of the earth” (Deut. xxxiii. 17; Ps. ii. 8, xcvi. 3), as the Saxons literally do.

16. Having the heathen for an inheritance (Ps. ii. 8, xviii. 43, cv. 43, 44, cxi. 6), as England has in India and everywhere.

The Russian Vernadsky puts the matter thus :

“Britain is a spider whose web encompasses the whole world within her own dominions. She has all the resources of all the continents. Her empire is stronger and vaster than any coalition of other states. She is a

standing menace to all other powers, and her increasing strength is destructive of the balance of power. Nevertheless, unsatisfied and insatiable, she is still grasping for more territory. Yesterday she seized Fiji; the day before she took the Diamond Fields; to-day she annexed Transvaal, and to-morrow she will clutch at Egypt. It is only too clear that the power of Britain is too great to be compatible with the general safety, and that the aggressive empire, unless speedily checked, will establish a universal dominion over all the peoples of the earth."

What disingenuous testimony from a Russian, in view of the well-known aspirations of "Gog and Magog," and yet how literally true!—but not the whole truth; for, since these words were penned, the "measuring-rod of Jacob" has gathered in, and is still gathering, lands and colonies without an end.

17. Pushing the aborigines into the corners of the earth (Deut. xxxiii. 17), and driving them before them, as England and America have always done. It is often held up against the Saxon system, but it was foreseen of old.

18. So that these aborigines at length die out (Jer. xxx. 10, 11, xlv. 27, 28) before them, as they do before the Saxon pioneer, rather than amalgamate with them, as they do with the Spanish (Statistics).

"Whether the extinction of inferior races before the advancing Anglo-Saxon seems to the reader sad or otherwise, it certainly appears probable. I know of nothing except climatic conditions to prevent this race from populating Africa as it has peopled North America. And those portions of Africa which are unfavorable to Anglo-Saxon life are less extensive than was once supposed. The Dutch Boers, after two centuries of life there, are as hardy as any race on earth. The Anglo-

Saxon has established himself in climates totally diverse—Canada, South Africa, and India—and through several generations has preserved his essential race characteristics. He is not, of course, superior to climatic influences; but, even in warm climates, he is likely to retain his aggressive vigor long enough to supplant races already enfeebled. Thus in what Dr. Bushnell calls ‘the out-populating power of the Christian stock’ may be found God’s final and complete solution of the dark problem of heathenism among inferior peoples.” (Strong.)

“At the present day civilized nations are everywhere supplanting barbarous nations, excepting where the climate opposes a deadly barrier; and they succeed mainly, though not exclusively, through their arts, which are the products of the intellect.” (Darwin.) “Any people that is physiologically advanced in culture, though it be only in a degree beyond another which is mingled with it on strictly equal terms, is sure to live down, and finally live out, its inferior. Nothing can save the inferior race but a ready and pliant assimilation. Whether the feeblar and more abject races are going to be regenerated and raised up is already very much of a question. What if it should be God’s plan to people the world with better and finer material? Certain it is, whatever expectations we may indulge, that there is a tremendous overbearing surge of power in the Christian nations, which, if the others are not speedily raised to some vastly higher capacity, will inevitably submerge and bury them forever. These great populations of Christendom—what are they doing but throwing out their colonies on every side, and populating themselves, if I may so speak, into the possession of all countries and climes?” (Bushnell.)

This “out-populating power” is Anglo-Saxon only,

and it exactly fulfils the prophecies directed towards Israel of the latter days. It is but one of the identities, but it is of itself a most potent one, for it will, in the long-run, leave its possessors one of the tripartite (Isa. xix. 24) possessors of the earth. To have predicted it at all betokens full prophetic insight. No one could stand the egg on end until Columbus cracked it, and it is easy for induction, in these latter days of the struggle for existence, to realize the future from the past. But how would Darwin have formulated *his* hypothesis had he stood beside the cradle of creation with no past to go on? "This or nothing is the work of God, to declare a thing shall come to pass long before it is in being, and then to bring about the accomplishment of that very thing according to the same declaration" (Justin Martyr). "A long series of prophecy being applicable to such and such events is itself a proof that it was intended for them" (Butler). —

19. An immensely wealthy people (Deut. viii. 18, xxviii. 1-14; Isa. lx. 16). The statistics of the world! See "Our Country." To enumerate further here would be to repeat all we have half said in a former chapter, "The Philosophy of Facts" (page 6).

20. Lending to many nations, but never borrowing from any (Deut. xxviii. 12, xv. 6). A Saxon characteristic.

"The immense sum of nearly \$14,000,000,000 is now owing to England from foreign nations, and they are continually coming for more. 'A loan is announced for some state in the Old World or the New, and the subscriptions so pour into the banks appointed to receive them that the usual thing is for many millions more than are required to be offered in a week, sometimes in a day: the applications for permission to lend to the borrower being so numerous that an applicant is not per-

this wealth, and restore it to Israel

mitted to contribute more than a half, or a third, or less than that, of what he offers. So enormous are the loans that the amount of interest paid upon them, in England alone, sometimes exceeds five or six millions sterling (30 to 36 million dollars!) in a single month. And while they have thus lent and are still lending, the amount of unemployed capital is often so great that, though offered on loan, at from 2 to 3 per cent, borrowers cannot be found.’” (Tullidge.) Our daily papers are full of what British capitalists are doing even in our own midst: mines, public lands, breweries, railroads,—they are buying all they can, and we have enough to sell and to spare!

In the mean time America has become so rich in silver that its use has become one of the financial quandaries of the day. It is the only money of Asia’s millions; yet we have practically demonetized it, and what we keep we do not circulate, but store it up like leaden dross (Isa. lx. 17) in our treasury vaults and use its certificates instead. We might load it as ballast in our ships and buy the treasures of the East therewith.

21. Ruling over many nations, but nowhere ruled over by others (Deut. xv. 6). Literal facts. Why enumerate?

Nevertheless, here again we may certainly be pardoned if we quote more of the clearly impartial and *ex parte* testimony of one who is an avowed Anglophobist, Mr. Vernadsky, the Russian writer, who says as follows :

“Russia annexes no populations except Slavs and a few tribes in Asia, while of 250 millions of Britain’s subjects, only 20 millions are Englishmen. What nationality has not some of its members under British rule !—Italians at Malta, Spaniards at Gibraltar, Arabs at Aden, Germans at Heligoland, Dutch at the Cape, Chinese at Hong Kong, Malays at Malacca, Hindoos in In-

dia, Kaffars in South Africa, Maories in New Zealand, and French and Indians in Canada."

22. Mistress of the seas (Gen. xxii. 17; Isa. xlii. 10-12, lx. 5-11; Ps. lxxxix. 25, Prayer-book version). "Britannia rules the wave"! "Columbia's the gem of the ocean"! See the world's statistics; Mulhall, Balance Sheet of the World; Scribner's Atlas; etc.

23. Must be non-intervention nations (Mark xiii. 7; Isa. xxvi. 20, 21). Policy of both England and America is now becoming so. "The Lord will ordain peace for us" (Isa. xxvi. 12). Peace commissions and arbitration favored. Note the late Parliamentary delegation to Congress; Confederation, etc.

24. They must possess the gate of their enemies, of those that hate them (Gen. xxii. 17, xxiv. 60). This Great Britain noticeably does in all directions; the Channel Islands; Gibraltar; Malta; Perim; Aden; Singapore, Malacca, and Penang; Hongkong and Cowloon; the Falkland Islands; Calcutta, Bombay, and Madras; Peshawur; Rangoon, Sydney, New Zealand; the Suez Canal; Cyprus, the West, South, and East African settlements; and probably in time the gate of gates, Constantinople! The history of these places shows how by means of them she entered, as through a gate, her broad possessions, and by them still retains control of them. See Dupin's testimony, page 14, and Vernadsky's, page 16.

25. Israel (Ephraim and the Tribes his fellows) *MUST be under a MONARCHY* (Num. xxiii. 21; 2 Sam. vii. 13-16; Isa. xlix. 23; Jer. xxxiii. 17, 20, 21, 22). As Great Britain is and as Israel must be *until* the days when this *IDENTITY*, which is now being preached throughout Anglo-Saxondom, shall be fully accepted. It is a grievous error—and one due to our past neglect of "Moses and the Prophets"—to suppose that this literal mon-

archy, and this “*Divine* line of Kings,” has vanished from the earth. For *Judah* has *not* yet been *saved*, nor hath Jehovah *yet* caused the *captivity* of the whole house of Israel *to cease*! Let us read again the promise as it stands :

“Behold, the days come, saith the Lord,
That I will perform that good thing which I have promised
Unto the house of Israel and to the house of Judah.
In *those* days, and at *that* time,
Will I cause the Branch of righteousness to grow up unto
David :

And he shall execute judgment and righteousness in the land.
In those days shall Judah be saved,
And Jerusalem shall dwell safely :
And this is the name wherewith SHE shall be called,
JEHOVAH-TSIDKENU.

(The Lord our righteousness.)
For thus saith the Lord ;
(There shall not be cut off from David)
David shall never want a man
To sit upon the throne of the house of Israel ;

* * * *

Thus saith the Lord ;
If ye can break my covenant of the day,
And my covenant of the night ;
And that there should not be day and night in their season ;
Then may also my covenant be broken with David my servant,
That he should not have a son to reign upon his throne :

* * * *

As the host of heaven cannot be numbered,
Neither the sand of the sea measured :
So will I multiply the seed of David my servant.

* * * *

Considerest thou not what this people have spoken, saying,
The two families which the Lord hath chosen,
He hath even cast them off?
Thus they have despised my people,
That they should be no more a nation before them.

Thus saith the Lord;

If my covenant be *not* with day and night,

And *if* I have *not* appointed the ordinances of heaven and earth ;

THEN will I cast away the seed of Jacob, and David my servant,

So that I will not take any of his seed to be rulers

Over the seed of Abraham, Isaac, and Jacob ;

FOR I WILL *cause their captivity to return, and have MERCY upon THEM.*" (Jer. xxxiii. 14-25.)

26. They *must* have a descendant of DAVID reigning over them (1 Chron. xxii. 10; 2 Chron. xiii. 5; Jer. xxxiii. 26). Circa, 580 B.C. (the time of the Babylonish captivity), an Eastern princess, named Tea Tephi (a Hebrew name!), daughter of Zedekiah, last king of Judah, arrived in Ireland, and was married at Tara (Hebrew name!) to Heremon, a prince of the Tuatha de Daanan ('Tribe of Dan!'). This princess is mentioned as going down to Egypt with Jeremiah, her guardian; the palace (Taphanes) assigned them in Egypt has just (1886) been discovered by Petrie. They disappear from Egypt and reappear in Ireland. It is certain that Victoria traces her descent to this princess through James I. (who brought Judah's lion into Britain's standard), and Fergus I. (who brought it into Scotland from Ireland). This topic is a subject which we reserve for a future, broad, and special treatment now ready for publication.

In the mean time it is apropos to call attention to God's oath to David. "Behold," said God, "I will provide a place for my people Israel, and will *plant* them, and they shall no more be rooted up, and thy seed shall rule over them." "Thou shalt never want a man to sit upon thy throne." The references are too numerous to be recapitulated here, but the promise was confirmed with a solemn oath, and by a covenant of salt. It was an amplification of the original promise to Judah—"that

the sceptre should not depart from this tribe until rest [shiloh] come.”

Now we have never met a clergyman or a Biblical student who (outside of the solution afforded by the Identity) could account for the *lapse* in David's line from Zedekiah to this present time, or even for the *hiatus* between Zedekiah and Christ. Zedekiah was the last king of Judah (Josephus and Bible) of whom we have any Biblical record; he died in Babylon about 550 B.C. This gap must be filled up, or else religious men are confronted with a plain failure of the covenant of salt. It is a deadly breach, and *we* do not believe that the salt of God's promise was without savor. Those who do but stultify their faith in *other* promises; and those who hope to win men to scriptural confidence must fill this gap so as to satisfy an intelligent Japanese willing to accept all other promises if they can show him by the fulfilment of this one that such faith is reasonable.

It is a remarkable fact that even the Saviour disavowed any intention to “*restore*” the sceptre or explain its disappearance. He simply told his disciples that it was not for *them* to know the times which the Father had reserved. But it is for *us* to know them, for on us has the end of the latter times fallen. The Saviour might have said, upon the Mount of Ascension, when asked this last and anxious question—“Go seek that sceptre in the *Islands of the North and West*, and preach these tidings as you go.” He said nothing—save to preach to Israel!

But the promise to David has been literally fulfilled. God provided a place for Israel, and thither, for centuries, have the Tribes been gathered, and there has Judah's sceptre always flourished and is still supreme.

27. Thus, although the Tribes who were coming over-

land, i.e. *via* Media, abode "*many days without a king*" (Hos. iii. 4), i.e. from 721 B.C. to 827 A.D. Egbert, still there is no break in DAVID'S line, for after Zedekiah it was set up in Ireland, a place provided (2 Sam. vii. 10) by Jeremiah (who was "to build and to plant" (Jer. i. 10), and held over Israel, by representation (i.e. over Dan, Simeon, and Judah's Royal Remnant), until at length it worked its own way, *via* Scotland, down to London, and there met all the rest of the gathered Tribes! [i.e. the Heptarchy, or Octarchy, (according as we include Manasseh or not,) which was the overland column of Israel!] This, too, we shall establish more fully later on.

28. And thus, too, it came about that Dan ("who abode in his ships," and escaped at *Israel's* captivity to his island colonies) "*judged* his people" (Gen. xlix. 16), ruling jointly with Tephî, and his blood now flowing in the royal line. Thus, too, the royal line of David is innocent of participation in the crucifixion! Which would have been Dei-Regi-suicide! How could David have slain his own Son and Saviour?

29. Israel must have "The Stone of Testimony" with them. This is "Jacob's Stone," *Bethel*, which became a "witness" between Jehovah and Israel. It was the "House of God!"; had a most mysterious history in Palestine; was used as the "coronation stone" of Israel (2 Kings xi. 12-14, xxiii. 3; 2 Chron. xxiii. 11, 13); disappeared with Jeremiah, reappears with Tea Tephî in Ireland as the *Lià Phail* (stone wonderful), and thence in unbroken coronation ceremonies comes, *via* Tara, Iona, Dunstaffnage, and Scone, to London, where and whereon Victoria herself was ultimately crowned, and on which she also sat in Jubilee 1837-1887. The stone is now in Westminster Abbey, and is the priceless

gem of Britain and the Palladium of Israel. “The altars of ancient Ireland were called Botal or Bothal, meaning Houses of God [Bethel!].” (Vallency.) This topic likewise is a Study by itself, and to that end we reserve it.

30. Israel’s national heraldry must be the “Lion” and the “Unicorn,” and the “Bullock.” These pertain to Ephraim-Israel particularly. The former are on the Arms of Great Britain, and the latter is the great characteristic of “John Bull” (Num. xxiv. 8, 9; xxiii. 22, 24). With Manasseh (the United States) as the eldest son of Joseph, and as “Brother Jonathan,” we find his father’s “Olive-branch” which ran over the wall, and innumerable other references to special tribal symbols, particularly the “Eagle,” whose enumeration we must reserve for want of present space.

31. Israel is to be called in Isaac’s name (Gen. xxi. 12; Rom. ix. 7; Heb. xi. 18). And so they are; the word *Saxon* being directly derived from I-Sakai-Sunnia, Saac-Suna, Sacsuna, Sacsones, etc., or Sons of Saac. Before leaving Samaria they were called in “Isaac’s” name (Amos vii. 9, 16) in contradistinction to the “Jews,” who preferred to refer to “Jacob.”

We shall treat this single Identity at somewhat greater length. We do so because of its special interest and importance, and because as it is the one for which at first glance proof seems *less* likely to be forthcoming, so upon study it is found to be one which rests upon the most indubitable evidence. The derivation of this racial name from Isaac is direct, and not at all dependent upon a merely fanciful and modern question of euphony and similarity of sound.

It was directly promised that the seed of empire sown in Israel should in due time be called into power in the name of Isaac. Now this has come to be abso-

lutely true, and it is marvellous in our eyes. Not only are the Anglo-Saxon descendants of Israel "called" or summoned into the new covenant under the name of that Patriarch (Isaac) who in particular was the type of Christ from whom they obtained their "new" *spiritual* name "Christian," but in a marked literal and explicit sense they are named I-saac-sons, or Saxons, for him.

After the first division of this Hebrew family, though not immediately, it was, in the course of the history of the two kingdoms, decreed by God that the blessings enumerated in Deut. xxviii. should be vested in Israel, and the curses named in the same chapter should be vested in Judah. Thus the preponderating portion of the family, consisting of eleven out of the thirteen tribes, were called by God to be his chosen people, and to inherit all the blessings promised. The section so blessed was to be called or named in Isaac. It would be impossible, God's word being true, to identify this people unless in some way they were named in Isaac. No other nation upon the earth was to bear the name but this branch of the family. "In Isaac shall thy seed be called" (Gen. xxi. 12). The evidence that we are this blessed Israel is most clearly given by our being named or called SAXONS.

Saxon comes from the Hebrew "Saac," which is nothing more than Isaac, the prefix in the letter I being dropped, according to a very common custom of the Israelites, to allow the introduction of an affix, in this case *on*, rendering it Saxon, meaning the "Son of Isaac." So that by calling ourselves Saxons, we are acknowledging ourselves to be the sons of Isaac, and complying with scripture by being called under another name. (Isa. lxxv. 15; Gen. xxi. 12; Amos vii. 16; Romans ix. 7; Hebrews xi. 18.)

The dictionaries generally derive the word Saxon from *Seaxa*, *Seaxe*, or *Seaxan*—ultimately arriving at the Anglo-Saxon root *Seax*—a short sword or dagger, and note that it was the distinctive weapon carried by the Saxons. If the makers of dictionaries were always historians they would not have fallen into this error. The short sword was not the distinctive weapon of the Saxons. They were *shooters*, not *thrusters*; and short swords, designated by no root-sound like the above, antedate by centuries the appearance of the Saxons on the stage of history. It is, moreover, far more probable that if the name *Seax* is generic to this race of people, it was derived from the redoubtable name of the people themselves, who at close quarters sometimes used it terribly upon their enemies, than that, by so extravagant an inversion, it suggested to Saxons a name by which they called themselves! This idea is well expressed by John Pym Yeatman in his exhaustive work on our “Shemitic Origin,” as follows: “All German writers, after their manner of putting the cart before the horse, assert that the Saxons were so called from using the *Seax*; so the *axe* from the *Axions*, the same people!” But as shooting was distinctively the warlike property of all the Northern races, and the handling of the short sword, or dagger, strictly Southern and Latin, so, to-day, these distinctions are inherited by the very descendants that inhabit these geographical divisions. The Scythians, in particular, were such famous shooters of the bow and arrow, and all kinds of darts, that the very word to shoot, *Scythan*, is derived from their name. So, too, the scythe was the implement of the people, though not by any means an origin of their name; in all these cases rather is it *vice versa*—they give the name! Now the Saxons are, by all historians, admitted to have

been the dominant family in the Scythian race, and there are weighty arguments, that would fill volumes, showing that perhaps the word Saxon is older than Scythian and led directly to it. The sickle was the forerunner of the scythe, and shows how the K sound may be dropped, and so the general family name Scythan may perhaps be derived from Saxon itself, in some of its infinite varieties; for the letter K is often found changed to C and frequently into X. In the mouths of the Germans, who cannot pronounce *th*, Scythian becomes Syssan, and the Netherlander calls Saxon, Saisen. But the Saxons did not go to Germany to obtain their name,—they are called Saxons and Scythians centuries before the first European German was ever heard of. Herodotus says “the Persians call all the Scythians Sacæ;” *sayi* and Scythopolis has been traced to Sikytropolis (city of Siccuth), a corruption of Succoth, or Scothoth, the city of the Scots, Scyths, Sacs, or *Wanderers*, i.e. dwellers in booths.

With regard to the etymology of the word Saxon, Yeatman finally says : “Its history is as follows : The Persians used the terms Sacæ and Scythian as *convertible*, whether from a corrupt rendering of one from the other or because the Sacæ, a great tribe of Scythians bordering upon them, were so called by a tribal name (a great question which Persian scholars must determine). Of the fact of the *identity* of the Sacæ and the Scythians there is not the shadow of a doubt, and it is clear that these people called their country Sacasena. It is equally clear that the Saxons of England were the Scythians or Celte-Scythians. Their geographical position in Europe is accurately described by Plutarch, Tacitus, Ptolemy, and other authors.” Finally, in this argument, as the Celts are the Kelts, or Kumbri, of all historians of our day, and their origin Sacasena, or as

they are the Beth *Kymri*, whom Shalmaneser put in Media, and as these were “the Lost Tribes” whom the Biblical historian sent out of Samaria for Baal- (*Cum-rium*-) worship, it follows that these Scythians as Saxons are none other than a people no longer called in Israel’s name but by the elder name of Isaac as the Lord ordained:

In most of the Eastern languages “sons of” is written “sunnia.” It is equivalent to the Scottish “Mac” and the English and Irish “Fitz”—MacDonald, son of Donald; Fitz Henry, son of Henry. So in the distant home of our ancestors Saac-Sunnia meant sons of Saac or sons of Isaac. Stambul is formed of Istambul by dropping the prefix I, and so the Saxon is a direct descendant of our father Isaac. Dr. W. Holt Yates accepts this derivation of the Saxon name as positive, and the Rev. W. H. Poole, D.D., says in connection with it as follows: “It is a little curious to glean from the ancient nations and from the stone monuments of the early times the various forms in which this word is to be found. I will here insert a few from a list of my own gleaned from ancient history, thus: Sons of Isaac, Sons of Saac, Saac-Sunnia, Saac-Suna, Saac-Sena, Sacapena, Esakska, Sacæ-Amyrqui, Beth-Sakai, Sunnia-Sakai, Sakai-Suna, Saca-Suna, Sacæ-Sunnæ, Sackasina, Sachka-Sunnia, Saca-cine, Saka-Suna, Sacas-Sani, Sakas-Sæni, Saxi-Suna, Sach-Suni, Sachi, Sacha, Sakah, Saachus, Saacus, Sacho, Saxo, Saxoi, Saxonia, Saxones, Saxæ, Sachsen, Sacksen, Saxe-sen, Saxone, Saxony, Saxon.”

From the “Asiatic Researches,” Dr. Moore quotes in his work, “The Saxons of the East and of the West”: “We are interested to learn that the White Island in the west (England) was in India denominated *Sacana*, from the *Sacas*, or *Sacs*, who conquered that island

and settled there at a very early period, *from the fact being mentioned in the Pur'an'as named Varada and Matsya.*"

Upon the northern slope of the mountains of Israel, overlooking Damascus, lay the ancient cities of Bashan, and there Ptolemy gives the name "*Sæcæa*" to a very old town of the giants. Rev. S. Porter in his "*Giant Cities of Bashan*" found this place named *Shuka*. This traces the word *Sæcæa* directly back to the very home where Israel, now Saxons, lived before captivity, and an examination of an ancient map of Palestine will show, at a point south of the Sea of Galilee, a city named *Scythopolis*. This is yet another, but most significant, name for *Bashan*, where these *Sacæa* dwelt. Just south of it is Succoth, a name as prominent in Scottish history as Saxon and Scythian is in that of all the early settlers of Albion. Strabo says the most ancient Greek historians called the people who lived beyond the Caspian Sea *Sacæa*. Diodorus says: "The *Sacææ* sprung from a people in Media who obtained a vast and glorious empire." Ptolemy derives the Saxons from the Sakai, a Scythian race who came from Media. Pliny says: "The Sakai were among the most distinguished people of Scythia, who settled in Armenia, and were called *Sæca-Sani*." Albinus says: "The Saxons were descended from the ancient *Sacæ* of Asia." Æschylus remarks that "the *Sacæ* were noted for good laws, and were pre-eminently a righteous people." Prideaux finds the Cimbrians driven out by the *Asæa*, who came from between the Euxine and Black seas, and says that from them came the Angli, who with the Saxons conquered England. Upon the marbles of Nineveh we read that a people called Esak-Sha rebelled against Assyria about 670 B.C., i.e. fifty years after the captivity

of Israel. Upon the famous Behistun-rock Darius placed the history of “Iskunka,” the chief of the Sacæ, who rebelled against him. Sharon Turner says: “The Saxons were a Scythian nation, and were called *Saca*, *Sachi*, *Saki*, *Sach-sen*.”

When Darius invaded Scythia and demanded earth and water as tokens of submission, the answer of our Saxon ancestors was sent back in the form of a most significant present. They sent him a bird, a mouse, a frog, and a bundle of arrows. It meant: “Fly into the *air* like a bird, hide in the *earth* like a mouse, or dive into the *water* like frogs, lest our arrows (emblems of *fire*) prove your doom.” Worn out, and struck with this eloquent message, the army of Darius retreated. This message had an Israelitish, a British, and a Cabalistic flavor, and as an early expression of the “Monroe doctrine” was doubtless suggested by some of the descendants of ever-warlike Ephraim and Manasseh.

Finally, upon the head of Iskunka the Saxon, as portrayed upon the Behistun-rock 500 years *before* Christ, is an exact representation of a Greek cross. Upon the obverse of a penny of Alfred the Great, 1000 years old, occurs its perfect counterpart; and Palgrave, in his history of the Anglo-Saxons, gives a drawing of a Runic ring at least as old as 200 years after Christ, bearing a similar device. May not this *pre-Christian* cross have been an emblem of the peculiar blessing ceremony of Ephraim and Manasseh, at which their father Israel so significantly crossed his arms above them? For it is

IN HOC SIGNO

that they have conquered most, and from it have derived a *newer* name than even Saxons, and the sign itself is buried in their very name SAXON!

It was under their generic name of Saxons—thus in Isaac's name—that Israel was actually “called” to Christianity; and when we consider that Isaac was, of all the patriarchs, pre-eminently the type of Him who, later on in Israel's history, was actually offered up, we see additional cause for astonishment in the fastening of this name upon the lost tribes, unto whom alone the Redeemer expressly states he was, in his earliest mission, sent. And thus it is that “the Lord sent a word into *Jacob* [Judah] and it hath lighted upon *Israel* [Saxons]. And all the people shall know even Ephraim and the inhabitants of Samaria.” (Isa. ix. 8, 9).

In all study of truth one finds reflection answering back from every side; and so in the various derivations of the general family name “Saxon,” each one looks backward at lost Israel, yet onward to God's people. For instance, some have with most interesting arguments derived the name “Saxon” from the Latin word *Saxum*—“a stone,” and regarded it as given to them by the Romans because they were skilful slingers. It is needless to say that this derivation cannot be correct, for the race was named so long before the Latin language had crystallized enough to compass it. It is moreover doubtful if the *Sacasena* were ever known to Rome as such dreaded slingers much before the fall of the pagan empire, and its overflow by streams of Goths and Huns and Vandals. Yet there is a *rhythm* in this derivation that is most appropriate, and perhaps the common people of Rome so understood the meaning of the name. It was just at this later time that the then fully dominant Latin language made the final alteration in the etymology of the word, from its ancient “*I saac sunnia*” form to its present Saxon one, which certainly is the result of Latin use and impress. Let us there-

fore examine it in the light of what the prophecies then had in store for Rome from out of *Saxon* Israel. Rome was the last of the four great empires that in the dream of Nebuchadnezzar had formed the image of Gentile sway. They all arose together, as the chart of history will show. “But in the days of these kings,” says Daniel, in his translation of it for the king, “shall the God of heaven set up a kingdom which shall never be destroyed.” This was “Israel” then at that moment, 713–700 B.C., escaping from Media, and already on her progress westward, and in due time to come across the flank of the Roman empire. In the king’s vision he had seen “until, behold, a *Stone* had been cut out without hands, which smote the image on his feet [Rome in her decay] and broke them to pieces.” After the pounding into dust of the whole fallen image, the king had been astounded at the growth of this little stone into a great mountain till it actually filled the very earth itself. It is a part of the irony of fate—kismet—which has ever followed Rome, that when she puts her seal upon history she never fails to do so in a manner that condemns herself and acknowledges the God of heaven. This is well known to those who are familiar with her history and its minute correspondence with God’s prophecies about her. Hence, if to the Romans of those days, when they first began to feel the presence of “the fifth empire,” as it swept across their north to its appointed place in the little stone cut out of Europe—if to Romans of those days the name of Saxon did imply a derivation from the root Saxum (a stone), they did but bear a tacit testimony for Israel, for it was to her, and to her sons—Saxons—as *Stones of the Stone kingdom*, that God himself, who led them by her, forced a recognition so significant! These Saxons were then pouring westward to

unite with David's throne. For when Nebuchadnezzar dreamed and Daniel stood before him, the Almighty had already set the kingdom of him who slew Goliath with a *stone* upon the islands of the west, and, with its transfer thither, was about to remove its actual seat, Bethel, the Stone-witness between God and Jacob now in the Coronation-chair of British Israel, to the land of which it is the pledge of God's protection still.

The study of this particular Identity requires an exercise of the closest possible general reading, restrained by the reins of a critical logic not commonly possessed. It opens up one of the knottiest regions of History, that of the Scythians, and one that has proved to be a quagmire to more than one investigator. The only promising method of treating it, in the light of this truth, and of trying it fairly, so as to see if it is capable of being unravelled in accord with what the subject demands, is to go to the whole library of the original and ancient writers themselves, and arrange the fragments found there in an orderly way for and against.

The student who expects to obtain a *correct* idea of the matter through modern writers only is astray before he has begun his search; because, as the Scytho-Israelitish identity question is a late one, dating from this generation only, few, if any, of the standard modern writers have been guided in their own studies by it, and hence are neither for it nor against its general truth. Since this, then, is *par excellence* the very heart of the scientific and critico-literary discussion of the "Anglo-Saxon Riddle," it seems good and important to add yet other testimony ere we close this heading. We feel that, by so doing, such a method of searching, with the light in hand, will be given as will help others to prosecute it still further, while undoubtedly it will satisfy the ma-

majority of readers of the absolute truth of the Israelitish origin of the European Scythians and render further study unnecessary.

I shall therefore close the topic with a long quotation from an able article the whole of which may be found in “The Nation’s Glory Leader,” an English Identity Journal. The author of this article has recanvassed the entire field in just the spirit mentioned, and the logical and orderly way in which the whole subject is presented will appeal at once to the candid searcher after truth. In the mean time his references are so numerous that they can be easily tested in almost any public library. Yet after all we must confess that our only object in introducing this at all is on account of a desire to placate the “higher critics” upon one of their own “learned” grounds. To most of our readers the whole subject is a simple *Bible* one, to be tried in our day against the sacred records, which, thank God, are not in dead languages, nor studied by the *laity* in the light of any other criticism than earnest *faith*. The Identity of Israel is founded upon the declarations of prophecy, and by the very hypothesis itself, the matter must be proved by the Divine Word. All that the secular side of the argument can show is that it is not in contradistinction with perfectly well ascertained facts; and if the “higher critics” undertake to show that it is, then to set them right, or leave them to get out of the Aryanic school as best they may.

One of the many publishing houses that have declined to give this topic their patronage and imprint pointed out to the author that it seemed to them that “less attention than the matter deserves has been given to the question of the Aryanic origin. On this side of the water Max Müller’s theories have received a general, if not universal, acceptance, and in a work which is based

on the Shemitic origin should receive considerable attention." And again they say: "As formerly stated, we do not think the Aryan origin should be ignored, but rather admitted as being generally accepted hitherto, and then combated at not too great a length." Now we do admit these unfortunate facts, and we regard this whole Volume as an answer to them, for the context is strong enough without any special pleading. But in this connection, as we recall our original reply, it was answered that not only was such an undertaking too onerous in such a volume, but that those to whom these pages are primarily addressed are the *people* rather than "the learned," and that in a popular treatise it would not only be impossible to do the refutation justice, but probably confuse the larger part of the audience. It is the candid opinion of the writer that the vast majority of those who may read these pages will know no more of Max Müller's "Aryan Origin" than they do of Maud Muller and her hayrick,—perhaps far less; and at any rate the less the better. The "Oxford School" has, already, been well enough handled by Yeatman and others in collateral works; and unless we are very much mistaken, Max Müller himself is *hedging* in his latest writings, and may eventually do with his own pen this chapter of the subject for the Saxon Race. Certainly no one is better equipped for such a task, nor could an *amende* more *honorable* be made unto the Rock whence we are hewn. In the mean time, my own labors are for simpler "folk," and for homelier searchers after good old Anglo-Saxon "lore." To all, therefore, who are not finally satisfied as to the candor and research of the following extract, we recommend a perusal of John Pym Yeatman's "Our Shemitic Origin."

"Greek Accounts: The Sacæ. The Persians call all

Scythians by the name of Sacæ, * but this by right only belonged to the nearest nation of them †—that is, to the peoples inhabiting Scythia intra Imaum, so that their country was perhaps directly to the north of the Caspian. They were among the most celebrated peoples of Scythia, ‡ and were so distinguished that the Persians applied their name to all Scythians, also including the nomads bordering upon India, but this extension was manifestly improper. Their country in reality lay to the north-east of the Caspian Sea, and some writers supposed that they had from thence come into Armenia, and given their name to that district, called Sacasina: ‘but,’ says Strabo, ‘concerning these nations no one has ascertained the truth:’ § so that the opinions of the classic historians, in this case, are not to be too strictly followed. The most fertile tract of Armenia was, at a very early age, called Sacasina, || from having been in the possession of the Sacæ, into which place they must have come from the south, or the very spot of Israel’s captivity. ¶

“Thus the different names by which our Scythian ancestors were known at different epochs of Greek history each possess an origin in the vicinity of Israel’s captivity. The names Scythian, Sarmatian, and Sacæ, were different names for the same people. The Scythians appeared at first near to the Araxes, the Sarmatians originally came from Media, and the Sacæ possessed a portion of Armenia. In Media, near to the river Hava, or Araxes, was the exact spot of Israel’s captivity. The Sacians attained to a considerable martial importance, and had many wars with the Medes. Under their Queen Zunara

* Herod., bk. vii. cap. 64.

† Stephanus Thesaurus.

‡ J. S. Polyhistor., cap. lxii.

§ Strabo, bk. xi.

|| Pliny, bk. vi. cap. 11.

¶ This is the opinion of Sharon Turner (“Anglo-Saxons,” i. 124).

they conquered the neighboring princes, and were civilized in the most part of the country, * in which they had many cities, one of which was called *Samariane*, † and, according to Xenophon, in league with Cyrus they overthrew the Assyrians and destroyed their cities. Having been able to withstand a war of many years with the Medes shows that they were a people of considerable power. The name of this people was written ‘Sacæ’ by the Latin writers, but ought to be pronounced with ‘k’ instead of ‘c,’ in accordance with the Greek Σαχαί.

“Saka is the word used throughout the Persian inscriptions, and this was probably its proper form, as it was by this name that the Persians termed the people known to the Greeks as Scythians. It would seem to imply some connection with the Ten Tribes, for the Israelites, while in Palestine, called themselves the House of Isaak, or Isaakites. ‘The name Sacæ,’ says D’Auvile, ‘is to be traced to Sakita, a district beyond the Caspian—i.e., country of the Isaakites.’ The ך, I or Y (feeble), was sometimes dropped in the Hebrew, so that they would also be called ךSaaki. In the Egyptian records, ‡ the Edomites, or descendants of Esau, are called Sakti, probably from their father ךSaak: it is also written Shasu, resembling the Latin Sacæ, and Greek Sakai. Siculus informs us that they had this name from one of their famous kings, § i.e. from ךSaak. These Sacæ, on the confines of India, were called Asacaani; || i.e., Isaac’s Sons, Sacæ, or Sacans. Instead of saying Ysaak, people would easier pronounce it according to the old custom of dropping the first vowel of a word and adding an affix. They were known by this name in the records of

* Diodorus, bk. ii. cap. 3.

† Strabo, bk. xi. § 2.

‡ Records of the Past.

§ Diod., bk. ii. cap. 3.

|| O. Curtius, lib. viii. cap. 10, § 22.

the Persians, and in the Great Behistun inscription of Darius, Saku'ka, the Sacan or chief of the Sacæ, is pictured with a long-peaked cap, according to the custom of the Scythians. They were chiefly mounted archers, and were among the bravest who fought for the Persians at Mycale. It is also worthy of note that these Sacæ are not mentioned in the Assyrian inscriptions by that name previous to the date of Israel's captivity.

“The fact that the name Sacæ is not mentioned in the inscriptions of the first Assyrian Empire indicates that they were not known in those parts before the overthrow of that empire by the Medes, which happened B.C. 711. This would seem to imply that they came into that quarter about the end of the first Assyrian Empire, which corresponds with the time of Israel's captivity, B.C. 721. The difference of ten years may be accounted for in the fact that the Israelites being broken up would take some time to gather their scattered forces, and would not become formidable to the surrounding nations until some time after. At least, the fact of their being unknown to the Assyrians before the date of Israel's captivity strengthens the opinion that they were brought from some other place about that time by the monarchs of the Assyrian Empire, as was the case with Israel. The Ten Tribes were carried to Hara, Hala, and Harbor, and to ‘*the cities of the Medes,*’ about 721 B.C., by Shalmaneser or Sargon. In the inscriptions of Sardanapalus I. or Esarhaddon, who was the last ruler of the first Assyrian Empire, and lived about B.C. 711, a city or district called Esah-sha* is mentioned as being in Media,† which would seem to suggest the origin

* Inscript. Assar-adan-pal. Vaux, Ninev. and Persep., p. 457; also Banomi, p. 385.

† Vaux, Ninev., p. 470.

of those Sacæ who possessed Sacasina in Armenia at some later period. It is at least important to notice that neither the Sacæ nor the district of Esah-sha are mentioned in the inscriptions before the time of Sardanapalus, and that, tracing the Sacæ to the city of Esah-sha, they spring up into existence about three years after the date of the captivity, in the exact place where the Israelites were transplanted, and with a name strikingly suggestive of Israelitish origin—viz., Sacæ, Esah, Isaak. It also favors the opinion that those Sacæ who gave their name to Sacasina came into Armenia from Media, and thence to the north of the Caspian, where they became known to the Greeks, as they ‘extended their dominion far and near and attained at last to a vast and glorious empire.’* Although their fierceness in battle had gained for them the appellation of ‘a fierce and savage nation,’† Chœrilus, cited by Ephorus, says: ‘And the sheep-feeding Sacæ (*Σακαί*), a people of Scythian race, but they inhabited wheat-producing Asia: truly they were a colony of nomads, *a righteous race*.’ This would seem to include them among that superior element of Scythic population which made its appearance among the barbarous peoples of the Euxine and Caspian seas in the seventh century B.C. This superiority in laws, manners, and customs would seem to proclaim the scattered remains of some once mightier dynasty in these tribes who had their origin in Media near to the Araxes, without doubt the Ten Tribes let loose from the yoke of the Assyrian, ‘wanderers among the nations,’ following after the shepherd life of their first ancestors, and thus appearing, scarcely a century afterwards, to the Greeks

* Diod., bk. ii. ch. 3.

† Strabo, bk. vii. ch. 3, § 9.

as a colony of nomads, ‘a righteous race.’ ‘Beyond the Caspian Sea, what should it be? Long it was unknown, as also the inhabitants, who, though no boasters, were by no means insignificant.’ *

“At a later period of Grecian history, on to the time of the Romans, geographers divided the people known as Scythians into numerous different tribes. Many of these names were merely descriptive, taken from the different characteristics of the different tribes. There were, as we already mentioned, two different classes of peoples comprehended under the names of Scythian and Sarmatian, and to which of the classes these different petty appellations properly belonged it would be difficult to distinguish. The headquarters of the ruling Scythians, or the part called Royal, were in the vicinity of Tanais and Mætis; † but as they extended their dominion far and near, different companies of these ruling or *Sar* people would be required at different parts of their vast and glorious empire, when they extended themselves at first on all sides. In reviewing the different accounts of different historians, it is difficult to distinguish between the Scythian tribes proper and the nomads under their rule, not properly Scythians. The uncertainty is still more increased by later writers not making this division as made by Herodotus and other earlier writers. But as the *Sacæ*, *Massa-Getæ* (or *greater Getæ*), *Getæ*, *Mœsi*, *Abii*, *Assæ*, and *Budiri* are mentioned by most writers as the most celebrated peoples of Scythia, ‡ it is probable that they were the representative tribes of that superior people at the various extremities of their empire. The *Sacæ* and *Massa-Getæ* were the most easternly tribes of

* Mela, lib. iii. cap. 7.

† Herod., bk. iv. ch. 20.

‡ J. S. Polyhistor., cap. lxii. ; also Pliny.

these Scythians, and, dwelling beyond the Caspian, were almost unknown, and the many dreadful stories told about their savage customs probably either related to the barbarous tribes under their rule, or were exaggerations; indeed Strabo tells us not to accept too literally the accounts given concerning these people, being so remote from the Grecians.* It must, however, be admitted that their great delight was in the battle, and to kill the first enemy, like some of the German tribes of a later period.

“Next, going westward, were the *Abii*, called the justest of all barbarians,† not hoarders of wealth; and also the *Assæi*, among the most distinguished peoples of Scythia.‡ And then going northward were the *Budini*, while the empire of the Royal Scythians extended southward to the Caucasus, where many tribes, under their protection, cultivated the ground. Towards the Danube were the *Getæ*, called *Dacæ* by the Romans.§ Their principal parts lay to the north of the Danube, extending eastward, from whence they made occasional trips into Thrace, and those who settled there were called *Mæsi*. Their superiority over the other peoples of Thrace is spoken of by Herodotus, and this would seem to include them with the Royal or Ruling Scythians, who conquered many territories beyond the Tanais.—Coming, as they did, oftener into contact with the Grecians, a fuller account is left us of this people in the classic historians. ‘These, of all the Thracians, are the bravest and the most upright,’ says Herodotus: ‘they believe

* Strabo, bk. xi.

† O. Curtius, lib. vii. cap. 6.

‡ J. S. Polyhistor., lxii.

§ Pliny, vol. i. p. 329 (Bohn).

themselves to be immortal, and whenever any one dies, they are of opinion that he is removed to the presence of their god Zalmoxis, thinking that there is no other god but their own.’* Whence came this theology to be among the barbarous peoples of the Euxine in the time of Herodotus (who lived about B.C. 450), when the pure worship of one God had long been lost among the mazes and extravagances of mythology? Their ideas of divinity and the immortality of the soul distinguish them from all other barbarians. Some said that this Zalmoxis had borrowed his doctrines from Pythagoras. ‘But,’ says Herodotus, ‘for my own part, I neither disbelieve nor entirely believe the account of this person and subterraneous habitation, but I am of opinion that this Zalmoxis lived many years before Pythagoras. Yet, whether Zalmoxis were a man or a native deity among the Getæ, I take my leave of him.’† Here, then, the doctrine taught by this Zalmoxis was peculiar to the Getæ, and also to the Hebrews, not from the Grecian Pythagoras. The accounts of the Getæ are the only remains we have of the religion of the Scythians, and they have a striking similarity to that of the Ten Tribes. The name of this Zalmoxis has been conjectured to signify Sar‡ (Chief, or Prince) Moses; and this with all probability, for the Getæ who were settled in Thrace by the Romans called themselves *Mæsi*, undoubtedly from Zalmoxis, or Moses, the founder of their religion. He

* Herod., bk. iv. ch. 93.

† Ibid., ch. 96.

‡ The term Sar, signifying chief or ruler, was applied by the Scythians to any great personage, and to their king in the case of Sarocus, the chief of the Sacæ, in the great Behistun inscription, not forgetting those Scythians called Sar-Matians.

was, according to the Greek account, *a slave*, and acquiring his learning in *Egypt*, afterwards preached to his countrymen.* ‘At first,’ says Strabo, ‘he was chosen a priest of the divinity most revered by the Getæ, but afterwards was esteemed as a god.’ It was also said that he retired into an inaccessible district of caverns unfrequented by other men, where he passed his life, rarely communicating with anybody. For there is always found some one of this character who assists the king in his council, and is styled a god by the Getæ.† These are evidently traditions of the Hebrew Moses possessed by these Scythians or Sarmatians who had their origin out of Media, and they could only have such from their connection with the lost Ten Tribes. This account of Zalmoxis retiring among caverns was probably a remnant of the history of the children of Israel in the wilderness, when Moses disappeared among the caverns of Sinai for forty days. These Getæ having always some one who lived a secluded life, and represented the deity, corresponds with Israel’s high priests. The religion and traditions of these Scythians are not to be accounted for unless in their connection with lost Israel. ‘That the care of worshipping the Supreme Being is great among this nation,’ says Strabo, ‘is not to be doubted.’”†

But to continue our Identifications :

32. Israel must be a Christian people redeemed from the Mosaic law (Luke xxiv. 21; Gen. xxii. 18, xxvi. 4, xxviii. 14; Isa. xliii. 1–21, xlv. 17–19, xlviii. 20, li. 5, lii., lxvi. 19, lx. 16; Hos. i. 10; Micah v. 7; Ps. lxvii.). There are but two covenants, the “old” and the “new.”

* Strabo, bk. vii. ch. 3, 6.

† Ibid.

‡ Ibid.

Divorced from the former, and called in Isaac both literally *and* spiritually, we find the English-speaking peoples to possess this “new covenant” in its greatest purity. Its land is called *Britham* from this covenant.

“England occupies in Christendom the position which ancient Judea occupied of old, it is God’s *protesting witness* to the nations of the earth; and whatever chastisements we may be fated to pass through, and whatever tribulations we may be doomed to endure, Old England, I believe, will weather them all.” (Dr. Cumming.)

“England is of immeasurable importance to the whole human race. God has placed her in a position to advance or retard the highest interests of our species, such as nation never occupied before, such as involves a high and unappreciable trust. The morality of Holland affects Holland; the morality of Belgium affects Belgium; the morality of France may affect Europe; but the morality of England affects the world.” (Arthur.)

“After enduring as much as or more than any European nation the horrors of religious and political despotism in the sixteenth and seventeenth centuries, she has been the first and the only one among them to free herself from oppression forever. Re-established in her ancient rights, her proud and steadfast nature has forbidden her since then to give up into any hands whatsoever her rights and destinies, her interests and free will. She is able to decide and act for herself, governing, elevating, and inspiring her great men, instead of being seduced or led astray by them, or worked upon for their advantage. . . . England is still young and fruitful; a slow, obscure, but uninterrupted progress has created for England an inexhaustive reservoir of strength and life. In her veins the sap swells high to-day, and will swell to-morrow.

In spite of a thousand false conclusions, a thousand excuses, a thousand stains, she is, of all modern races and of all Christian nations, the one which has best preserved the three fundamental bases of every society which is worthy of man—the spirit of freedom, the domestic character, and the religious mind. . . . The Christianity of nearly half of the world flows, or will flow, from the fountain which first burst forth upon British soil.” (Montalembert, “Monks of the West,” Cap. III.)

33. They are to be the chief missionary power on earth, carrying the Gospel to the Jew first, then everywhere to the Gentile (Micah v. 7; Gen. xxii. 18; Isa. xxvii. 6, xliii. 21, lii. 10; Matt. xxviii. 19; Luke xxiv. 47, 48; Acts ii. 36, 39). In this, History and Statistics yield the palm to England and America beyond all peradventure. The British and American nations and churches support about 24 distinct foreign Protestant missionary associations, at an annual expenditure of some \$12,000,000, while not more than about half that number are supported by Continental nations at a total yearly outlay of less than \$1,000,000. The ratio is over 12 to 1 in favor of Saxon Israel. Moreover, the chief feature of Saxon missionary work is the spread of the *Scriptures* “as a witness.” There is hardly a dialect on earth that the Bible Society has not presented with the Scriptures in its own tongue and characters (Isa. xliii. 10, 12, xliv. 8). The figures in connection with this Identity would fill a volume by themselves (see comparative statements on foreign missions, and relative donations given by different nations). In the mean while domestic missions swell those figures somewhat, but do not disturb the ratio. There is, in fact, but one missionary people, and even they are grudging givers when we con-

sider their unlimited sources. The Latin nations (French, Italians, Spanish, Portuguese) fail to correspond in any one respect to the description. Their missions, i.e. those of the Church of Rome, are *not* world-wide, never embrace the *Jew*, and never spread the *Bible*, and where their Propaganda is most energetic it only propagates deadly error, not the TRUTH as it is in JESUS ONLY. “Their message consequently is no blessing at all to mankind in general, as we may rightly judge by the fruits we witness, in all Roman Catholic and heathen lands whither it extends. It brings with it sorrow, misery, national degradation, and the God-dishonoring sin of Mariolatry. The Teutonic and Scandinavian nations also fail to answer the description. Their missions are not universal in scope, and almost ignore the Jew. The Gospel message is to all nations, beginning at Jerusalem, to the Jew first and also to the Greek,”—and this is the Saxon method and the Apostolic !

34. They will be found as a Sabbath-keeping race, nationally and by law (Ex. xxxi. 13-17; Levit. xxvi. 2; Deut. iv. 13, v. 14; Ezek. xx. 12). These passages describe Great Britain, the United States, and the Jews, but are applicable to none of the Continental nations. The “European Sabbath” cannot be tolerated in Anglo-Saxondom. The Sabbath is a “*sign*” forever !

35. They must have a State Church (Ezek. xliii. 7; 2 Chron. vi. 38), as the main body of Israel (Britain) has. That Manasseh (America) lapses in this particular is in keeping with his name, “forgetfulness;” nevertheless his Constitution (Amendment I.) recognizes Religion, and though it is often claimed “that God is not mentioned in the Constitution,” its very ratification, “in the year of our Lord,” etc., is a tacit refutation of the statement !

36. In public worship Israel must pray while in exile towards the east, the land, the city, the house chosen of God, as she is directed to do in Solomon's prayer (2 Chron. vi. 21, 26, 34, etc.; 1 Kings viii. 44-48). Anglican (Episcopalian) churches have the holy place, or communion-table, almost invariably at the east end to which the people face. In all church architecture it is generally endeavored to preserve this "eastern aspect," but particularly is this true in Anglo-Gothic architecture. Upon this subject Edward Hine says: "This identity declares that the British are the only people upon earth who, in their national worship, face the east. Our national churches are required to have the eastern window; and a bishop would be false to his office who should consecrate any newly constructed church where this essential was not complied with. It is important to see that the Roman Catholic Church, the Greek Church, the German National Church, and the Continental Teutonic peoples have no such conditions imposed upon them by their National laws. God only commands it from Israel, and we only respond to the demand—*ergo* we must be Israel. Prejudice creates many excuses; thus many denominational Christians have written me, saying that God does not sanction 'looking towards the East,' quoting Ezek. viii. 16; but surely a candid reading of this verse shows that the thing so displeasing to the Almighty was not the Eastern Aspect, but that 'they worshipped the sun.' It is God's protest against idolatry, and in no way affects Israel's worship in exile."

37. Israel was directed to write the Commandments of God upon the walls of their national church, diligently teaching them to their children (Deut. vi. 7-9, iv. 13, xi. 18, xii. 28). This is literally done in the

Anglican, and in many other Saxon branches of the Protestant Church. It is never done in Catholic or Continental churches. Indeed, Rome has *eliminated* the Second Commandment ! and divided the Tenth, so as to preserve the proper number. Thus she has *violated* the commandments, and though she wrote hers they would not identify her !

38. Israel must bury her kings and mighty men in her cathedrals and high places (Ezek. xliii. 7-9). England has certainly in times past fallen into this custom; witness St. Paul's, Westminster Abbey, St. George's Cathedral. And the burying of the notable dead in churches is by no means unknown in America ! It is common in both lands.

39. Nevertheless Israel was to be “blind” as to her origin (Hos. ii. 6; Isa. xliii. 8; Rom. xi. 25). As the Saxons surely are if they indeed be Israel !

40. Ever declaring both in America and Britain that they are not God's people Israel (Hos. i. 9, 10, ii. 23). As the press continually does when this topic is broached, and as almost every one does upon its first presentation. And continually demonstrating their belief that “Israel” is yet to be “found” by them or others, somewhere else among the heathen remnants in the “corners” or “wildernesses” of earth !

41. Yet continually acknowledging, both in America and in Britain, in the services of the Episcopal Church and in the public prayers of all churches, and blindly in the public press on solemn occasions, that they are God's people. The *Litany* is full of direct appeals to God, as by Israel. Of course this is all understood by the worshippers spiritually, yet is it significant and doubly suggestive. The daily press is full of similarly blind acknowledgments of our identity.

42. Israel is to be full of good works, and fruits of righteousness (Isa. xxvii. 6; Matt. xxi. 43). And without Phariseeism, statistics may be appealed to for Saxon justification among other peoples, in works of charity, mercy, and philanthropy, and institutions of cure and prevention. We speak here *relatively* as to other nations only, and in deep humiliation that, great as they are, our efforts for humanity are no broader. See "Our Country" (Josiah Strong).

43. Israel must be kind to strangers, treating them as if "born among them" (Levit. xix. 33, 34). And surely Great Britain and her colonies, and the United States and her Territories, are asylums for the foreign refugee, even though it be to their own detriment. Compare Anglo-Saxon systems of freedom, with the passport and surveillance, police and espionage, methods of all other nations !

44. They must have abolished the slave trade (Isa. lviii. 6). More than all others have the Saxons preached and practised emancipation and freedom, and sealed it down in their hearts' blood upon the pages of the world's history. England in 1834 ! America in 1861 !

45. They must be a people separated by God Himself from all others, and in covenant relation with Him forever (2 Sam. vii. 24; Deut. xxvi. 18, 19; Num. xxiii. 9; Levit. xx. 24; Amos iii. 2; 1 Chron. xvii. 9). As both England and America are religiously, socially, and politically. They literally "dwell alone and are not to be numbered among the nations," i.e. among those forming part of the Image of Gentile Empire :

Shakespeare says:

"I' the world's volume
Our Britain seems as of it but not in it."—*Cym.* iii. 4.

Virgil says :

“Plenitus toto divisos orbe Britannos.”—*Ecl.* i. 66.

“The Britons—

A race of men from all the world disjoin’d”!

Napoleon bitterly says :

“The real enemy of them all [i.e., the Continental nations] was that perfidious (!) power which, *having nothing in common with European nations but its situation*, continually sowed the seeds of dissension on the Continent, and, *secure from attack itself*, found the principles of its grandeur in the misfortunes of the states by which it was surrounded.” (Alison.)

Again Shakespeare says :

“This *royal* throne of kings, this *scepter’d* isle,
This earth of majesty, this seat of Mars,
This other Eden, demi-paradise;
This fortress, built by Nature for herself
Against infection, and the hand of war;
This happy breed of men, this LITTLE world;
This precious STONE set in the silver sea,
Which serves it in the office of a wall,
Or as a moat defensive to a house,
Against the envy of less happier lands;
This blessed plot, this earth, this realm, this ENGLAND,
This nurse, *this teeming womb* of ROYAL KINGS,
Fear’d by their breed, and famous by their birth; . . .
This land of such dear souls, this dear, dear land,
Dear for her reputation through the world.”

—*King Richard II.*, ii. 1.

And yet again :

“That ENGLAND hedged in with the main,
That water-walled bulwark, still secure
And confident from foreign purposes.”

—*King John*, ii. 1.

And indeed,

“Has He not hid her and her favor’d land
For ages safe beneath His sheltering hand,

Giv'n her His blessing on the clearest proof,
Bid nations leagued against her stand aloof,
And charged hostility and hate to roar
Where else they would, *but not upon her shore?*"

And surely all this, and more, is true of us of these United States! We, too, dwell alone and are not numbered among "the nations." Yet among "*Peoples*" are we first and foremost, and are content to dwell among ourselves!

Commenting upon the last President's Message (1889) the editor of the London *Spectator* (Dec. 7, 1889) says as follows:

"The Union neither has, nor, except at her own discretion, can have, any serious dispute with any foreign country. There can be little bitterness where there is no fear, and the Union has nothing to fear from any state in the world. Only one Great Power touches her frontier, and that Power is compelled by every interest it has, whether political, financial, or domestic, to avoid all causes of offence. . . . With such a geographical position it needs only sense and temper to settle all international disputes in a satisfactory way. . . . The American calm is due to the American position at least as much as to American good feeling or American institutions. . . . Indeed even the financial prosperity of the Union is due in great part to her magnificent geographical position. Observers in the Old World cannot help admiring or envying the American Treasury, . . . which does not know what to do with its wealth, . . . and which declares that its savings are so vast as to impede and endanger all commercial business. . . . Much credit is due to the American Constitution, if only because the people worship it after a century's experience; but this prosperity of the Treasury is not due to it, but to

a situation on this planet unparalleled at once in its exemption from danger and in the natural wealth it places at the disposal of an industrious people.”

46. Hence their land is spoken of as that of the Covenant, and they as the Covenant people. The word *Britain* is an astonishing confirmation here. It occurs in nearly the same form, and with reference to Israel (Saxon), twice in the Bible—*Britham*, a covenant ! First in Isa. xlii. 6: “I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee and give thee *to Britham* for a light of the Gentiles.” Second in Isa. xlix. 8: “I will preserve thee, and give thee *to Britham*, to establish the earth, to cause to inherit the desolate heritages.” Both of these passages are parts of addresses made to certain *peoples* represented as dwelling in “the Isles” (Isa. xlii. 10, 12, xlix. 8), and as being the descendants of Israel. Who are they but the *Britons*, who in ancient Welsh (almost vernacular Hebrew !) call themselves “*Bryth y Brithan*,” or Biths of Briton, i.e. “The Covenanters” of “the Land of the Covenant” ! Shades of Cromwell and thy later Covenanters, wake in thy children’s sons !

47. Nevertheless, though so variously “marked” as “Israel,” they were to be called “by *another* name” (Isa. lxxv. 15), while Judah was to retain hers as a curse (Isa. lxxii. 2). And Israelites were first called “Christians” at Antioch (Acts xi. 26). They are variously called CHRISTIANS, Anglicans, English, Britons, Americans,—and always broadly Anglo-Saxons.

48. So Israel, in exile, must speak “another language,” unknown to them in early days (Isa. xxviii. 11). Otherwise they could not have become “lost.” Though the English tongue has some eight thousand hidden Hebrew roots, the vast bulk of it is a conglomerate of

Asiatic and European words. Its fundamental structure and grammar is nevertheless so *Hebraic* in character that into English, better, more rhythmically, and with fewer lapses, the Bible can be literally translated, *than into any other known tongue!* Tyndale, Addison, Isaac Taylor, Monsieur Taine, Jacob Grimm, etc.; see also Canon Lysus, "Our British Ancestors."

50. Wherever Israel *is* she must have a most *powerful* army (Isa. xli. 8-14). Not necessarily large, but strong and successful. Such have ever been the Saxon armies.

In his "Monks of the West," vol. iii., Montalembert testifies as follows: "In modern Europe, at a distance of seven leagues from France, within sight of our northern shores, there exists a nation whose empire is more vast than that of Alexander or the Cæsars, and which is at once the freest and most powerful, the richest and most manful, the boldest and best-regulated in the world. No other nation offers so instructive a study, so original an aspect, or contrasts so remarkable. At once liberal and intolerant, pious and inhuman, loving order and serenity as much as noise and commotion, it unites a superstitious respect for the letter of the law with the most unlimited practice of individual freedom. Busied more than any other in all the arts of peace, yet *invincible in war*, and sometimes rushing into it with frantic passion; too often destitute of enthusiasm, *but incapable of failure*, it ignores the very idea of discouragement or effeminacy."

51. They must conquer by a small army (Levit. xxvi. 8; Deut. xvii. 16, xx. 1). This is true historically of English and American arms. Eventual defeat being impossible (Isa. liv. 15-17) when God strengthens them (Ps. cv. 24). If England and America be not Israel, i.e. Ephraim and Manasseh, then there must be pointed

out another nation whose arms have been at least *as* universally successful. But where, save over English peoples, floats there a flag that has not suffered disastrous war in the past thousand years? In his “Glory, Burden, and Sorrow of Empire,” one of England’s most eloquent divines says :

“Parallel with this stands the fighting power of the race. God grant that we may never have to use it ; but there it is ; and it is well for the world that it is there, the power to hold against all comers the Empire which we have won. Of old at Crecy and Agincourt our soldiery made them a name of renown. In recent times, the wars of Marlborough and Wellington, Inkerman and India, perpetuate our fame. Marshal Buqueaud, no mean judge, is reported to have said : ‘The English infantry is the finest in the world, but then, thank God, there is so little of it.’ It is well for us, as well as for the world, that there is so little of it. We might be tempted to become that pest of civilization, a military nation, devoted to military glory. As it is, we have just force enough to hold our own, and a reputation of power which would make the greatest military empire disposed to think many times before ranging us in the ranks of its foes, as was seen when in the Franco-Prussian War Belgium was as safe as London under our shield.”

Shakespeare testifies as follows:

“We, God’s wrathful agent, do correct
Their proud contempt that beat his peace to Heaven.”

King John, ii. 1.

The Ettrick Shepherd says in *Noctes Ambrosianæ* :
“The British army, drawn up in order of battle, seems to me an earthly image of the power of the right hand of God.”

Nor need historian, poet, nor preacher hesitate to

find a theme of arms in Manasseh,—America,—whose “thin line,” though it be of *blue*, is potent as the “*red*” one of her mother !

52. They must have the finest fruit and cattle of the earth (Deut. xxviii. 4), and counterpart the blessings of Joseph (Gen. xlix. 22–26, xlviii.; Deut. xxxiii. 13–14, in fact the whole chapter). These jointly and severally are literally fulfilled in Anglo-Saxondom. Each one is an Identity, and the statistics of the world yield the balance of resource to the English-speaking peoples, with no room for dissent. See “Balance Sheet of the World,” Mulhall, etc.

53. Israel must be prone to idolatry, and ever lapsing into it (Hos. viii. 11). As England with her history can demonstrate. The golden calf. Our own great self-idolatrous forms of Christianity, etc., etc., both here and in our mother-country.

54. Addicted, as regards very many of the people, to all sorts of wickedness and abominations, hateful to God (Ezek. xxxvii. 23). Three hundred and sixty-five subdivisions in Protestantism,—besides Mormonism, Spiritualism, Atheism, Agnosticism ! Licensed iniquity ! Crying evils ! Laxity of law ! etc., etc.

55. Having a part of the nation afflicted with hardness of heart, or blindness (Rom. xi. 25). We are, alas ! a careless people ; for we have God so close to us and yet live heedless lives. “The wise only shall understand” (Dan. xii. 10).

56. Nationally addicted to the vice of drunkenness (Isa. xxviii). As statistics show England and America to be, superlatively, among nations. So much so that time and again it becomes a question of national politics. Ten times more money is spent for rum than for religion ! “It is generally estimated that the annual liquor bill of

this nation is \$900,000,000.” In the mean time one fifth of the wealth of the United States, or \$8,728,400,000, is in the hands of church members, who contributed but \$5,500,000 for home and foreign missions in 1880 ! The statistics of this controversy are appalling ! (see “Our Country,” Josiah Strong). The ancient Scythians were so noted for their drinking habits that it became as proverbial with the Greeks to “pour out like a Scythian” as it is with the Saxons “to drink like a *fish*.” That the Jews of the present day are a temperate people and the Saxons are not is no proof whatever of a diversity of race, as has been asserted, but a proof of similarity of custom between the Ten Tribes and the Saxons from the earliest periods of authentic history down to date.

57. Israel must be with the tribe of Dan ; for as Dan was part of Israel, and was to judge his people, the integrity of the regathered empire requires Dan to be among them. The *Tuatha de Daanans* of northern Ireland were that part of Dan who abode in their ships and so escaped, as we have seen above, and in them, as “bond,” the Saxon realm was blended.

58. But where Dan and Israel are, there, too, we must find the Canaanites (Num. xxxiii. 55 ; Josh. xxiii. 13). We have them in the Irish—the *southern* Irish. These lived with Dan and Simeon in Palestine (Philistines, etc.), and came with him to Ireland (see ancient geography). They boast of their Phœnician origin (Fenians !), had the sixteen-letter alphabet, etc., etc., and are, to this day, “hewers of wood and haulers of water,” and “thorns in the side and pricks in the eyes” of the English and Americans only. Truly the Canaanite is still in the land of Israel, but they are left for a purpose (Jud. iii. 1-4) ; namely, to *prove* Israel.

59. Israel adheres always to her ancient, just, scientifi-

cally accurate, and heaven-given system of weights and measures (Levit. xix. 36). A fact true of England and America, but not of any nation that has adopted and made compulsory the metric system (Rev. xiii. 17). See "Our Inheritance in the Great Pyramid," Prof. C. Piazzzi Smyth; "An Important Question," by the author (John Wiley & Sons, N. Y., publishers); publications of the International Institute, Cleveland, Ohio; etc., etc.

60. Israel must have "the evidences" of her identity close at hand (Jer. xxxii.). Some of them *open*, others concealed (Jer. xxxii. 14), but in time to be *revealed* (Isa. xli.) and produced. The class of Identities which we have been briefly noting are "open," patent to all who seek the truth. But traditions look to the disclosing of "former things," in a way calculated to astonish the nations. It is probable that when Jeremiah brought David's line to Ireland, and "planted" (Jer. i.) it there as a tender twig (Ezek. xvii.), he also brought with him the "Ark of the Covenant," which he is known to have had in charge (2 Maccab. ii.), and within which are those sacred contents whose reproduction in due time will silence all doubt, and fully establish Saxon-Israel's cause. The evidences concealed in the "earthen vessel" above referred to are the title-deeds to Palestine. Those in the Ark are the pot of manna, the tables of the law, Aaron's rod, perhaps the high-priest's breastplate, "The Testimony," etc. The author is in communication with parties in authority who are about to engage actively, under the Lubbock act, in explorations at Tara, with a view to discover these evidences! The work will be carried on under the Brother of Ball, the Astronomer Royal of Ireland.

61. Of course *Israel Redivivus* must trace her way back to those localities where Ancient Israel disappeared

(Jer. xxxi. 21). This is true of the Symarii, or Cymry, Cumbri, or Khumree, who as Angles, Saxons, Danes, Jutes, or Normans, *can* trace themselves back to Media, and find their roots therein, at the very time when Israel was losing herself there in exile, and where she was actually known as the Beth Khumree, the Scoths, the Scyths, and the Saacs!

In Armenia the Bible puts Isaac's sons. In Armenia Assyrian history puts them. To Armenia Herodotus traces the Sacæ. There Strabo finds them. Here Diodorus also located them. And to Armenia Sharon Turner also traces them.

Milton, Turner, Diodorus, Strabo, Herodotus, all regard the Sacæ as Scythians, and the Scythians were the Cymry.

62. Their physiognomy must be different from that of Judah, else they had never been lost. Even in the Saviour's day this was noticeable, for all of his disciples (save Judas!) were of Benjamin, and were so different in speech and appearance that they were easily noticed in the council-chamber (Matt. xxvi.). The *show* of Judah's countenance has been *as purposely* left as an identity, as the *lack* of it in Israel is a demonstration. The former is a positive, the latter a negative, mark. Tullidge, in his "Lost Tribes of Israel," remarks: "Herein stands the staple of our argument. When tried on this evidence, does our position stand as truth? We deprecate any attempt to undermine it by evidence *other than its own*; [i.e.] by facts which rely for their support only on the shifting sands of man's opinions. The Hebrew origin of the Anglo-Saxons has not been disproved when it is asserted that they do not possess crooked noses. 'I will not argue with a man,' says that great master of ratiocination, John Locke, 'who will

not try the truth of a proposition by its own proof, but by what *he supposes* to be its agreement with another already established.' ”

Those who are disposed to cavil at so great a truth, because the Saxons, who are claimed to be of “Israel,” do not possess the “shew of countenance” which was set as a “mark” on “Judah” *only*, are not broad enough in comprehension to discuss this matter at all. It is a *delicate* subject to discuss (Gen. iv. 3–16), and we must not forget that there was a day, long before the Christian era (510 B. C.), when even that Jew of the Jews, *Mordecai*, and that daughter of her lovely women, *Esther*, passed unnoticed in and out the chambers of Ahasuerus, nor forget that, though like Paul they were called “Jews,” they were like him and all the rest of the apostles, *Benjaminites*!—and thus although “of Israel” betrayed not the blood of Abraham! (Esther ii. 5, 10, 20.)

63. Wherever modern Israel is, she must, politically, be a direct and principal party in all that concerns “the Eastern Question;” for when the Turk vacates, “Israel” *ONLY* can possess “the land” thus cleansed and promised. The only powers on earth who are now *principals* in this controversy are Russia and Great Britain. Russia can be no part of Israel (Ezek. xxxviii. and xxxix.)! Hence, so far as the natural trend of events, and the probable course of diplomacy are concerned, the Britons must be Sons of Isaac. For God works by natural means. It is thus that Israel is being manifested, and by natural means this story will work out; yet none the less is all this wonderful, and in spite of man! Says Butler: “As it is known that the whole scheme of Scripture is not yet understood: so if it ever comes to be understood, before the restitution of things, and with-

out miraculous interpositions, it must be in the same way that natural knowledge is come at—by the continuance and progress of learning and liberty, and by particular persons attending to comparing and pursuing intimations scattered up and down it, which are overlooked and disregarded by the generality of the world.” (Bp. Butler, *Anal. Ph.*, ii. c. 3.) We hope to deal with this subject in a special “Study” of this series.

64. If England is Israel, hers must be the “Fifth” and “Last” Empire! (Daniel.) Her island is a stone “cut out without hands” from Europe. Her throne-seat is “Bethel,” the “stone of testimony.” Her name is Albion—“the mountain high and excellent.” Her children are all “stones” (*saxæ*,—per Latin derivation), and out of more than 287 victories over European nations, 219 have been distinct ones over France—the right foot of the Image!—and 35 with Spain—its left foot (Daniel ii.):—254 victories over France and Spain! leaving but 33 as the number gained over all the other European nations. Truly, Britain is the little “stone” which, by falling upon the feet of the Image, is breaking it to pieces! Conceive this image lying geographically on the map—its head on Babylon, its arms and breast on Media and Persia, its belly upon Greece, its legs on Rome, extending to the feet on France and Spain, and then look farther westward for the little stone which has thus fallen on it! The Anglo-Saxons are indeed, in every sense, “The Stone Kingdom” of the latter, and the everlasting, times!

It is noticeable, too, in this connection that “Tarshish,” one of the names for the Western Isles, means “a precious stone the color of marble”—*Alba* and *Albion* and *Tarshish* are similar. The Tarshish of old had a double locality, an east and west, as have the “*Indias*”

in our day, and the Eastern Tarshish *was* "India." Solomon's "ships of Tarshish" have been succeeded by Britannia's "East" and "West" Indiamen.

There can be but one — "Stone," and "Last," EMPIRE: and surely he is blind to the Philosophy of Facts who does not see its elements already materialized. In his "Reorganization of the British Empire" (*The Century*, December, 1888), Mr. George R. Parkin indirectly points it out as follows:

"The development of the Anglo-Saxon race, as we rather loosely call the people which has its home in the British Isles, has become, within the last century, *the chief factor and central feature in human history*. The flux of population, by which new and great centres of human activity are created, has been so overwhelmingly Anglo-Saxon that nearly all minor currents are absorbed and assimilated by it. . . . The folly of so-called statesmen, which reft from Great Britain her first great offshoot, left untouched the nation-budding energy of her people, and around her has since grown up, in every quarter of the globe, a vast system of dependencies, occupying an eighth of the earth's surface, and embracing even now a considerable portion of the world's population, with a capacity for enormous expansion. *National development on such a scale is unparalleled in history, and must be pregnant with results*. Already, as the process of expansion goes on, it has become manifest that this aggregation of states is slowly but surely outgrowing the system under which it was created. The question of its reconstruction, or adaptation to new conditions, *is undoubtedly one of the greatest of the world-problems now coming up for solution*."

In his "Elements of the History of England," Abbé

Milot says : “No modern history, it must be confessed, presents to our view so great a number of striking pictures as England. We see here a people, free, warlike, unconquerable, and a long time ferocious, preserve the same characteristic qualities through a successive train of bloody revolutions.” (Here follows an epitome of her political history.) “To this very imperfect summary of the principal epochs, let us add the detail of those laws successively established to form a rampart to liberty and lay the foundation of public order ; the progress of letters and of sciences, so closely connected with the happiness and glory of states ; the singularities of the English genius—profound, contemplative, yet capable of every extreme ; the interesting picture of parliamentary debates fruitful in scenes the variety and spirit of which equally strike us. *The reader will easily perceive that this history is unparalleled in its kind.* In other countries princes, nobles, fill the entire theatre ; here, men, citizens, act a part which is infinitely more interesting to man.”—And if so, what a part they act upon the Republican Stage in free America !

Continuing a similar eulogy, Montalembert adds his own testimony as follows : “More changeable than any in its affections and judgments, but almost always capable of restraining and stopping itself in time, it is endowed at once with an originating power which falters at nothing, and with a perseverance which nothing can overthrow. Greedy of conquests and discoveries, it rushes to the extremities of the earth, yet returns more enamoured than ever of the domestic hearth—more jealous of securing its dignity and everlasting duration. The implacable enemy of bondage, it is the voluntary slave of tradition, of discipline freely accepted, or of a prejudice transmitted from its fathers. No nation has

been more frequently conquered"—(yes, but only by its own incoming tribes seeking their share of the birth-right !)—“none has succeeded better in absorbing and transforming its conquerors. . . . *It is in England that the nobility of man's nature has developed all its splendor and attained its highest level.* It is there that the generous passion of independence, united to the genius of association and the constant practice of self government, have produced those miracles of fierce energy, of dauntless vigor, and obstinate heroism, which have triumphed over seas and climates, time and distance, nature and tyranny, exciting the perpetual envy of all nations, and among the English themselves a proud enthusiasm. Loving freedom for itself, and loving nothing without freedom, this nation owes nothing to her kings, who have been of importance only by and for her. Upon herself alone weighs the formidable responsibility of her history.” (“Monks of the West,” Cap. III.)

And generously sharing this praise with us, even to the gift of its better half, Bryce, the English statesman, and able critic of “The American Commonwealth,” sums up *his* testimony thus :

“In Europe, whose thinkers have seldom been in a less cheerful mood than they are to-day, there are many who seem to have lost the old faith in progress ; many who feel, when they recall the experiences of the long pilgrimage of mankind, that the mountains which stand so beautiful in the blue of distance, touched here by flashes of sunlight and there by shadows of the clouds, will when one comes to traverse them be no Delectable Mountains, but scarred by storms and seamed by torrents, with wastes of stone above, and marshes stagnating in the valleys. Yet there are others whose review of

that pilgrimage convinces them that though the ascent of man may be slow it is also sure ; that if we compare each age with those which preceded it we find that the ground which seems for a time to have been lost is ultimately recovered, we see human nature growing gradually more refined, institutions better fitted to secure justice, the opportunities for happiness larger and more varied, so that the error of those who formed ideals never yet attained lay only in their forgetting how much time and effort and patience under repeated disappointment must go to that attainment.

“This less sombre type of thought is more common in the United States than in Europe, for the people not only feel in their veins the pulse of youthful strength, but remember the magnitude of the evils they have vanquished, and see that they have already achieved many things which the Old World has longed for in vain. And by so much as the people of the United States are more hopeful, by that much they are more healthy. They do not, like their forefathers, expect to attain their ideals either easily or soon ; but they say that they will continue to strive towards them, and they say it with a note of confidence in the voice which rings in the ear of the European visitor and fills him with something of their own hopefulness. America has still a long vista of years stretching before her, in which she will enjoy conditions far more auspicious than England can count upon. And that America marks the highest level, not only of material well-being, but of intelligence and happiness, which the race has yet attained, will be the judgment of those who look not on the favored few for whose benefit the world seems hitherto to have framed its institutions, but at the whole body of the people.”

And finally, in an able review of Bryce's "American Commonwealth," another Englishman in the *Quarterly Review* of July, 1889, says:

"If some American gifted with a temper as genial, a pen as facile, and a scholarship as generous, as Mr. Bryce possesses, would now write for the benefit of his countrymen a similar book about England, it would do those of them who have not seen their mother-country a world of good, and perhaps give John Bull himself a look in the glass that would do him no harm. The chief points of discrimination between the two nations are those that are always to be found in the contrast of youth and maturity. Each period has its excellence and its defects, its charm and its blemishes. Youth has its exuberant spirits, its full tide of life, its freshness and its activity, its follies, its generous promise. Age brings the finish, the dignity, the repose, the ripened harvest, and the weariness. It is inspiring to look forward even to an unknown future. It is satisfactory to look back upon a great and accomplished past. *It needs no prophet to perceive that the Race is to dominate the world when time is old enough. In the perpetual fraternity of its branches lies their own and the world's best hope.*"

It simply cannot be that this Race is a mere "Pretender" in so grand a rôle: and yet if it be not ISRAEL—in whose part it has so successfully masqueraded all these years—then, as one has said, "it is so consummate a counterfeit that, like Spenser's 'False Florimel,' it must melt into thin air so soon as the true one appears;" and it may well be asked *where*, from the days of Spenser's good "Old English" down to these, shall we find a *true* one for the vacant pedestal?

65. Naturally, if this (64th) identity be true, upon

examination we should find many customs and manners among the ancient English and Saxons similar to those of Israel,—such as Druidism and Baalism; the form of their national oath, "So help me God" (Deut. vi. 13; 1 Sam. xx. 42; Isa. xlv. 16, lxviii. 1, etc.), the law of perjury (Exod. xx. 16); profanation (Levit. xxii. 32; Art of War, 53); the custom of fallow land (Levit. xxv. 4); gleanings (Levit. xix. 9, 10; Deut. xxiv. 19); landmarks (Deut. xxvii. 17); parental homage (Deut. xxvii. 16); marriage laws (Levit. xviii.); next of kin (Levit. xxv. 49); the cities of refuge; laws of inheritance; usury; diplomacy; census-taking; convocations; proclamations. It is useless to enumerate. The whole law and custom of our ancestors either came from the Bible or directly from the God of Sinai. Volumes have been written on the ancient customs of our Saxon forefathers (customs which they had before they were Christianized); even as they had the battle-cry *Alleluia!* before they came to England, and as the Normans gave us our Hurrah—*Ha Rou* or "*Dex aide!*"—a similar cry to Huzzah or Hosannah! and customs which other nations, non-Hebraic, did not have. The conclusions are inevitable. When the Puritans gave special opportunity to the full development of our Hebrew tendencies, the very nation seemed to recover itself as only Israel could have done. It was as though by second nature we recalled the past.

66. Called both spiritually and literally in Isaac's name. So we find both Israel and Christians allured into the wilderness, and there hidden both as church and chosen people (Hos. ii. 14; Rev. xii. 14) "for time, times, and half a time"—1260 years. (See "Approaching End of the Age," Fifth Edition, Armstrong & Co., N. Y.)

67. Israel must answer in modern times to the four prophecies of Balaam—a “separated,” “lion”-hearted, highly “exalted” people, and a kingdom, with “its seed in many waters,” doing “valiantly” (Num. xxii., xxiii., xxiv.). This is the history of the Saxon race from its beginnings hitherto.

68. We should find in *Israel Redivivus* numerous minor identities perpetually cropping out here and there, suggestively reminding us of those from whom we sprang. Thus we naturally find the “*Harp*” in Ireland, ringing in the halls of Tara beneath the touch of *David's daughter!** Joseph’s “*coat of many colors,*” found beyond the recollection of history in the Scottish plaid and highlands, and still preserved as a tribal distinction! The stumbling of Ephraim’s tongue over the letter *h* (Jud. xii. 1–6), so that *Shibboleth* would test a modern “cockney,”—still a stumbler on his *h*’s! and so on with a volume of similar “identities.”

69. But space simply fails to prosecute this subject further. Israel’s children must “know the Lord.” She must have found her isles “a little sanctuary;” have been safe against *all* foreign invasions; have found her

* Dante records that the Italians obtained the harp from Ireland; and the father of Galileo the astronomer states in his *Dialogia della Musica* (1581) “that the inhabitants of that island have practised on it for many and many centuries, and had it as a particular badge of their kingdom, using it on edifices, coins, and sculpture, alleging, as the cause of it, *that they are descended from the Royal Prophet David!*”

In future studies of this series we hope to give at full length the overwhelming testimony of ancient Irish chronicles as to the Hebrew facts upon which its original settlement is founded. They are 2500 years older than *we* are, and were in the possession of that country too long ago to admit of modern collusion in the premises! We are just beginning to understand them!

monarchy immovable; must have the Bible open in her schools, her homes, and churches; must have increased as *fishes* do, and sent out shoals of colonizers; be devoted to pedigree, genealogy, and heraldry; must have dominated, and survived, and subdued all other seed in cases of amalgamation with Gentiles; must be looking for the end, yet dwelling carelessly; and so on without end.

The foregoing mere selections describe “Lost Israel,” as in contradistinction from Judah—*never lost!*—in the latter days. They should each be read with all the prophets, and with Moses as a full and generous and absolutely unlimited context. The references given are *necessarily* few, and to one who knows how many might have been given, we fear, poorly selected. A Concordance will swell them to seven eighths of the Bible! An encyclopædia could hardly comprehend the consummating arguments upon which they rest. And no one who has hitherto been unfamiliar with the considerations which we have advanced *can, in justice to himself and to a truth of such startling import*, afford to condemn this topic until he has fairly read the Prophets *once again*, and from beginning to end. If THEN he *can* condemn it, let it *be* condemned for *him*!

The subject must be studied liberally, and with broad information as to history and statistics. This is the time of *Harvest!* The religious contrast of Judah and Israel must be borne in mind, and the distinction between Ephraim and Manasseh not lost to view. This is the day of Fulfilment, therefore read the Prophets.

But God alone can bless His own elected ones with wisdom, willingness, and powers of discrimination enough to read, mark, learn, and inwardly digest so vast a truth,

and enable them to grasp it as a full solution of the Human Problem.

Following the number chosen by the American Tract Society to establish the Identity of the Saviour, and which we have enumerated in the foregoing pages (Chapter IV.), we have adduced but sixty-nine of these "evidences" of *Israel Redivivus* in the present chapter. Both lists of course could be extended.

Of *Christians* we shall ask for the foregoing latter list the same candid study and acceptance which they have already given to the *former*.

To *Judah*, of the present generations, we simply submit them as signs of blood and genealogy. The day has come when they *must* find "the missing Tribes," or else remain forever at the "weeping place."

Before such others (non-Christians and non-Jews, though dwelling round about and in among us), the "backsliders," both of Israel and of Judah, and the strangers in our midst, who stand as it were between these two, Israel and Judah (who are Jehovah's "witnesses in the whole earth")—we lay the case in deep concern. We are concerned, not for its truth, but for its acceptance at their hands, for the times are growing short! We lay the *three* cases, in fact; for here is Judah, there is Christ, and here is also Israel, and they have had "Moses and the Prophets" with them now for many centuries. To these, who hitherto have not joined the ranks of either class of witnesses for God, or who have left them for the middle ground (Luke xvi. 13), we would say most anxiously (Luke xvi. 27-31): Ye have had, for centuries, Judah wandering among you, nor do ye need her sixty-nine identities to pick her out from all the peoples upon earth; she is a standing miracle, who from familiarity ye do not see; Christ has been preached to you, and, thus

identified (p. 65), all history has recognized him; yet because ye did not see his miracles, nor thrust your hands into his riven, resurrected side, ye have not yet believed. And now, finally, in these latter days, “Lost Israel” itself, *yourself*! is resurrected, and made manifest, a witness in your midst (p. 84). Behold, it is done unto you even as ye would! Ye stand, as have the former generations, face to face with mighty truth—truth new and marvellous—a MIRACLE in fact; for here we have a nation lifted from the grave of history (Rom. xi. 15) and reborn in a day (Isa. lxvi. 8). Reach hither thy hands, it is Emmanu-Israel! And thrust thy scrutiny into her side!

The truth embodied in this claim for the *Identity* of “all Israel” with Anglo-Saxondom is now generally known throughout Great Britain and her colonies as “The Anglo-Israelitish Theory.” To its advocates the question “*Cui bono?*” is often asked by those to whom it is but casually put, or who, for sundry causes, have arrayed themselves against it. Of course, unless the *good* of it is almost axiomatic, and discerned instinctively, it may be feared that no amount of argument or answer would convince those who ask so *unpatriotic* (in its broadest racial sense) a question! If the broad compass of such a truth cannot be grasped at once, ’twere vain to reason on it. St. Paul likens the blessings of their manifestation unto the glories of a resurrection. “For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but *Life from the Dead?*” (Rom. xi. 15.) The answer has, moreover, been thus concisely put by Mr. Edward Hine,—the special English expositor of these truths:

“The Identity of the Anglo-Saxons with the Ten Lost

Tribes will, among other vital points, realize the following results :

1. It will supply the grandest evidences to the truth of God's Word ever yet given. 2 Peter i. 19, 21.
2. It will lead Infidels to believe the Sacred Scriptures. Isa. xli. 21, 22.
3. It will give to God His full glory before all nations. Isa. xlv. 17, 19, lxiii. 14.
4. It will secure the outpouring of the Spirit upon all Israel. Isa. xxxii. 13-15, lx. 1, 2.
5. It will purify the Church of Christ. Hosea i. 10.
6. It will give to us Christian union. Isa. lii. 8.
7. It will exalt us to the position of "the righteous nation." Isa. xxvi. 1, 2, lx. 21.
8. It will secure for the country godly legislation. 2 Sam. vii. 12, 16.
9. It will give us equitable taxation. Isa. lx. 17.
10. It will give us rest from war, securing for us "Jacob's rest." Levit. xxvi. 7, 8; Isa. xxvi. 12.
11. It will secure for us abounding prosperity. Isa. xxxv. 10.
12. It will renovate all classes of society. Jer. xxx. 10.
13. It will empty our prisons when fully understood. Isa. lx. 17.
14. It will secure to our country a general amnesty. Deut. xv. 6.
15. It will abolish pauperism and establish a common brotherhood. Isa. xxxii. 18.
16. It will end our sighing and sorrowing. Jer. xxxi. 10, 12.
17. It will give us universal gladness and rejoicing. Isa. lx. 21.

18. It will secure for us ministers of religion after God's own heart. Jer. iii. 15.
19. It will obliterate the errors of Ritualism. Jer. xxxiii. 7, 14.
20. It will secure the restoration of the Jews. Isa. xi. 12.
21. It will secure God's long-promised glory upon us. Joel ii. 24, 27.
22. It will lead to our darkness being made light, and crooked things straight. Isa. xlii. 12, 16.
23. It will remove the veil at present upon all nations. Isa. lii. 12.
24. It will manifest the Almighty power of God before all people. Isa. lv. 12.
25. It will fulfil the covenants made by God with our forefathers. Isa. lxiii. 14.
26. It will lead to the speedy conversion of many nationalities to Christ. Isa. liv. 8.
27. It will lead to the coming of Christ's kingdom in the earth, and prepare the way for His Second Advent. Acts i. 11.”

These are blessings for which all creation travails, and towards which the Fathers, Saints, and Patriarchs of every age have toiled with prayers and patience.

Let us add :

28. It will make Gnostics of “Agnostics.”
29. It will answer the question, “Why am I a Hebrew?”
30. It will inaugurate the *Highest* “Criticism,” and stop the lips, and suppress the volumes of those who apologize to “Evolutionists,” and compromise the Pulpit by such overtures as “The Continuous Creation,”* a work I doubt not by

* Myron Adams. Houghton, Mifflin & Co., 1889. Just issued.

an earnest, anxious, "Robert Elsmere"—such is its inner tone—but by one far astray from "Moses and the Prophets."

And to all my Hebrew kinsmen, who may be tainted with this deadly peril to their faith, I would give a test whereby they may *try* these doctrines—if they be of Christ or not:—If the Saviour stood in the Church, as he stood before the Sadducees and Pharisees in the Temple, centuries ago, we can imagine him silencing the Christian (?) Evolutionists in some such way as this: "What think ye of Christ, whose *Son* is He?" And they would reason with themselves a long while ere they gave the answer of Arius. For they durst not say "*Joseph's natural son*," lest the people rise from the pews and put them out; nor durst they say the son of Mary, "*the Virgin*," lest thereby they violate the whole Darwinian theory of evolution by admitting so crucial an exception. The so-called Christian-evolutionist must face this dilemma, and we ask of him the same question that Jesus put to Peter (Matt. xvi. 16); nor are they Christians save they give the answer of "Bar-Jona"—and in Simon's *Spirit*.

But some say Israel *did* return with Judah after the Babylonish captivity, and that all of this argument is wasted upon an imaginary case! These are the blindest of the blind! They are in general only such as are thoroughly committed to the modern methods of *spiritualizing* the Scriptures until they are of none effect. To those who argue thus Edward Hine advances twenty-seven reasons to prove how utterly impossible it is, up to this date, that the Ten Tribes can have returned to Palestine, as such, and in fulfilment of the prophecies

thereon. Of course it is taken for granted that the common basis of the argument is a belief in the Bible. This being assumed,—and upon *Locke's* basis of argument already referred to (page 131),—Mr. Hine reasons as follows:

“Not a single condition of the following have yet received fulfilment, and God most clearly states them as the circumstances that shall accompany Israel's return when they are ‘again the SECOND TIME’ (Isa. xi. 11) restored to their land. If we say that they did return, and have yet to return again, then the next would make the *third* return, whereas these conditions belong to the ‘second’; besides, this would be nonsense. There can be no third return for Israel, because God declares when their return has taken place ‘they shall no more be pulled up out of their land which I have given them’ (Amos ix. 15). Therefore, Israel could not have returned, because the people who returned from Babylon were pulled up. 2d. Israel could not have returned because, when they do, their return gathering is to be in ‘the Islands’ (Jer. xxxi. 10). At the return from Babylon no islands had been in possession. 3d. When they return they will be in union with Judah (Jer. l. 4). At the return from Babylon Israel was still in rebellion against Judah (2 Chron. x. 19). 4th. Israel's gathering must be in ‘the West’ (Isa. xliii. 5). Babylon was to the East. 5th. They must return ‘REDEEMED’ (Isa. li. 11). The Jews were not redeemed. 6th. Before they return they must have become a multitudinous seed (Hos. i. 10). The Jews returned from Babylon a mere handful. 7th. Their Isles must have become too small for their people (Isa. xlix. 19). The people from Babylon knew nothing about this. 8th. At the time of Israel's return they must possess immense Colonies

(Obad. 17). The Jews have never had a Possession since they went to Babylon. **9th.** Israel must return a 'Righteous Nation' (Isa. xxvi. 2). The people from Babylon were not. **10th.** Their return must be the ending of their sorrows (Jer. xxxi. 12). The Jews had more sorrow upon their return than when they went. **11th.** Israel must return in power to reign as the Rightful Heir (Jer. xlix. 1-2). All the people from Babylon returned to be vassals to a Foreign and a Gentile Government. **12th.** Israel must return to have Samaria in possession (Jer. xxxi. 5). The people from Babylon had not. **13th.** They must return to sing (Isa. xxxv. 10). The Jews returned to cry. **14th.** They can only return Representatively on account of their numbers—'one of a city, two of a family' (Jer. iii. 14). The people from Babylon returned entire. **15th.** Upon Israel's return they must be built 'as at the first' (Jer. xxxiii. 7). The Jews had the contrary to this. **16th.** 'One King shall be King to them all' (Ezek. xxxvii. 22). The people from Babylon had no king. **17th.** The Lord promises to do 'better' for Israel upon their return than ever before (Ezek. xxxvi. 11). But the Lord did worse to Judah. **18th.** The Latter Rain is to be restored (Joel ii. 23). It was not restored for Judah. **19th.** The Lord is to make a new and everlasting covenant of peace with Israel (Ezek. xxxvii. 26). He made a covenant of war with the returned from Babylon. **20th.** Israel can only return a Power (Isa. xix. 24). The Jews were not. **21st.** Upon Israel's return Egypt must be a Power (Isa. xix. 24). When the Jews returned it was only a base kingdom. **22d.** Assyria must also be a Power (Isa. xx. 24). It was then only a defunct nation. **23d.** Israel, Egypt, and Assyria were to be 'blessings in the midst of the land' (Isa. xix. 25). When the Jews returned

they were all of them cursed people. **24th.** When Israel returns the deliverance from Egypt is to be forgotten, and a new song sung (Jer. xxiii. 7, 8). Egypt is not yet forgotten, and the new song has never yet been sung. **25th.** Upon the return of Israel, there is to be a grander dividing of Waters than when they were delivered from Egypt (Isa. li. 10). This has not yet been known. **26th.** Upon Israel's return they are destined to 'eat the riches of the Gentiles' (Isa. lxi. 6). The people from Babylon knew nothing of this luxury. **27th.** Upon Israel's return 'many nations shall be joined to the Lord' (Zech. ii. 11). And this glory has never yet been known, and can only be realized after the Identity of the English Nation with the Lost Ten Tribes is nationally acknowledged. None of the above conditions were realized upon the return of the Jews from Babylon, or at any subsequent time, and as they are all faithfully promised upon Israel's return the 'second time,' it follows that the return of the Ten Tribes has never yet taken place."

But a careful study of the Identity of Saxons with Israel must *beget* a belief in the Bible! For it is an absolute demonstration, by incontrovertible facts, of the historical fulfilment, down to the minutiae, of prophecies known to be thousands of years old. They focus, concentrate, and so unite upon the English-speaking peoples that no one but a FOOL, in view of them, could continue to say in his heart "Tush! there is no God!"

The fact of it is, seven eighths of the Bible is misunderstood. We have read without reading, and been taught by guides who have either blundered or deceived. Mr. Hine, in commenting upon this almost universal misunderstanding of God's Holy Word, makes a most valuable suggestion towards correcting it, and one which the author can most heartily endorse. During a visit of

some months' duration which Mr. Hine paid to the author upon his first arrival in this country, the latter had frequent occasion to examine and consult a large Bible which had been treated in the following manner by Mr. Hine himself, and the wonderful light thereby derived can hardly be explained:

“Bible students would find it most useful, because it would greatly facilitate their reading and understanding of Scripture, if they would underline in *red ink* all parts of the Bible having a direct reference to Israel only, and underline in *blue ink* those parts referring to Judah alone, and in *green ink* those parts that refer directly to the Gentile World, apart from Israel or Judah. By doing this they would arrive at the readiest method of ascertaining the positive fact, that seven eighths of the entire Bible has reference only to the literal, social, and historical affairs of Israel and Judah, that only about one eighth of the whole Bible has any real bearing upon the Gentiles, and that those parts marked *red*, as referring to Israel, largely predominate. It follows that not to understand the distinction of Israel from Judah is positively to misunderstand seven eighths of the Bible, and yet it is an undeniable fact that 99 per cent of our people do not recognize any difference as existing between Israel and Judah, and that when you speak to them about Israel they immediately think you are referring to the Jews, and read their Bible with this same false impression. Nationally, to this day, both Oxford and Cambridge are under this delusion, as well as all the Dissenting Colleges; how, then, can we be surprised at the amount of stupid blundering and erroneous statements issuing from some of our pulpits, or wonder at the fact that our pulpit ministrations do not gain the respect of the masses, so that,

while the thousands regard the Church as a Divinely-appointed Institution, the millions are really outside its influence?

“Is it not a lamentable assertion to make, that seven eighths of the Bible is misunderstood? Yet it is, too truly, a fact. By not distinguishing Israel from Judah, we set all the prophetical books at variance with each other; we make one prophet give the direct falsehood to another; we make Isaiah call into question the prophecies of Jeremiah; and Jeremiah impugn the statements of Hosea. We set Joel against Amos, Zephaniah against Zechariah, and make Ezekiel contradict them all. Hundreds of proofs are at hand to substantiate these statements, but a few must suffice. Isaiah, Hosea, and Christ declare Israel to be Lost (Isaiah vii. 8; Hosea i. 10, vi. 2; Matt. xv. 24). Jeremiah and Ezekiel declare Judah to be Known (Jer. xxiv. 9; Ezek. xxii. 4). Hosea declares Israel to be as the sand for Multitude (Hos. i. 10). Jeremiah declares Judah to be Few in number (Jer. xv. 7). Isaiah, David, and Micah declare Israel to be the Strongest War Power upon earth (Isa. xli. 11; Ps. cv. 24; Micah vii. 16). Whereas Jeremiah declares Judah to be Without Might (Jer. xix. 7). God Almighty, Samuel, David, Isaiah, and Jeremiah declare Israel to be a Monarchy (2 Sam. vii. 12, 13; Ps. lxxxix. 4; Isa. xxxvii. 31, xlix. 23; Jer. xxviii. 26). Jeremiah states Judah to be without Government (xvii. 4). Isaiah and Obadiah state Israel to be an Island Nation with large Colonies (xlix. 1, 8; Obad. 17). Jeremiah and Ezekiel state Judah to be Strangers in all Countries, without Geographical Inheritance (Jer. xxiv. 9; Ezek. xxii. 16). Isaiah, Hosea, Micah, Habakkuk, and Paul declare Israel to be a Christian People (Isa. xliv. 23; Hos. ii. 19; Micah v. 7; Hab. iii. 13; Rom. vi.

14). Whereas Ezekiel, Nahum, Zechariah, Christ, and Peter declare Judah to be under the Mosaic Law (Ezek. xliii. 18-27; Nahum i. 15; Zech. ix. 11; Mark vii. 9; Luke xiii. 35; 1 Peter ii. 8). Many scores of such illustrations might be given. These statements are, in reality, perfectly harmonious. It is only when we read Scripture in our blindness, under the impression that each statement refers to one and the same people, that it becomes contradictory. Then it is that the whole Bible seems one mass of confusion, defying the genius of man to bring forth a shadow of reconciliation, without doing material damage to other parts of the Book. Tom Paine fell into the common error of looking at the Jews as the House of Israel, and states boldly in his writings that he was *led into infidelity* because he saw that the Jews could never verify the promises given to Israel. He therefore gave the Bible up as a myth. I can never be too thankful to the Almighty that in my youth He used the late Professor Wilson to show me the difference between the two Houses. The very understanding of this difference is THE KEY by which almost the entire Bible becomes intelligible, and I cannot state too strongly that the man who has not yet seen that Israel of the Scriptures is totally distinct from the Jewish people is yet in the very infancy, the mere alphabet, of Biblical study, and that, to this day, the meaning of fully seven eighths of the Bible is completely shut to his understanding.

“Let us close this chapter by a short and powerful description of the difference between Israel and Judah, given forth by God Himself: ‘Therefore, thus saith the Lord God, Behold, my servants [Israel] shall eat, but ye [Judah] shall be hungry; behold, my servants [Israel] shall drink, but ye [Judah] shall be thirsty; be-

hold, my servants [Israel] shall rejoice, but ye [Judah] shall be ashamed; behold, my servants [Israel] shall sing for joy of heart, but ye [Judah] shall cry for sorrow of heart, and shall howl for vexation of spirit; and ye [Judah] shall leave your name for a curse unto my chosen [Israel]: for the Lord God shall slay thee [Judah], and call His servants [Israel] by ANOTHER NAME.’ (Isa. lxx. 13, 14, 15.)”

In closing this branch of his topic the author would state that he *solicits* correspondence, and will attend to it to the best of his ability. In enumerating the foregoing Identities he is not conscious of error nor of overstatement, indeed he is rather conscious of understatement. In such a treatment as the present it is manifestly impossible to canvass each heading thoroughly. Nevertheless he will cheerfully undertake to remove honest doubt, and answer fair objections, but will pay no attention to captious ones or those which manifest no desire for the truth as such, and as the only worthy end of scientific investigation. In the mean time, as, per necessity, a self-appointed evangelist, and an agent for spreading the truth of the Saxon Identity, and as one already fully embarked upon the undertaking, he will gladly receive all data which individuals here and there may possess, and which will tend to swell the volume of evidence for and against the subject now in hand.

This is the object of an Identity Association; and by collecting these data at a central point and collating them in due order the cause of the Identity will be greatly furthered.*

* See notice at end of volume.

VII.

THE SIGN OF THE CROSS.

WHEN the time arrived for Jacob, the last of the Patriarchs, to be gathered to his fathers, he was moved of God to assign the two classes of blessings at his disposal in a very noticeable way. To Abram, to Abraham, to Isaac, and to Jacob these blessings had heretofore been given directly by Jehovah (Gen. xii. 3, xxii. 18, xxvi. 4, xxviii. 14). But not only were the spiritual ones—"and in thee, and thy seed, shall all the families of the earth be blessed"—so conferred, but the temporal ones, as well, were also thus transmitted. "Thy name shall be Abraham, for a father of many nations have I made thee" (Gen. xvii. 5). This, transmitted to Isaac (Gen. xvii. 21, xxi. 13, xxvi. 2-5), was amplified to Jacob, who was promised that his posterity should become "a nation, and a company of nations" (Gen. xxxv. 9-15). Now as Abraham could not deflect either promise to "the son of the bond-woman," they both came intact to Isaac. Nor could Isaac separate them, for Esau had sold his birthright; thus they went combined to Jacob. With the latter, however, the circumstances change. Possessed of twelve sons among whom to choose, there was an ample opportunity afforded Jacob to discriminate, and this for various reasons he was allowed to do. Acting undoubtedly according to careful forethought, and not unguided by the Holy Spirit, he assigned the blessings as follows:

Unto Judah he gave the spiritual blessings, for of him

the Lawgiver Christ was to come. Did come, say all Christians; will yet come, say all Jews.

But unto Joseph, the beloved son, gave Jacob all the purely temporal blessings that pertained to "the birth-right," not omitting, however, special blessings to each and all of his other sons.

The dying and far-seeing patriarch was, moreover, particularly explicit in the assignment of these temporal blessings, as a brief *résumé* of the circumstances of their transmission will clearly establish.

He first exacted from his son, then vicegerent of all Egypt, a promise that, though he was to die in Goshen, still he should not be buried there, but should find his last resting-place with his fathers in the Land of Promise. This Joseph swore, and returned to the administration of Pharaoh's affairs.

The end, however, soon drew near; and when it was soon after told to Joseph, "Behold, thy father is sick," he took with him his two sons, Manasseh and Ephraim, and hastened back to Goshen. Now it was told to Jacob that his son was coming. So "Israel"—as the angel had renamed him—"strengthened himself and sat upon the bed."

And thereupon was enacted a most significant ceremony, which, in the light of subsequent events, is seen to have ushered in the means towards the full fruition of Jehovah's will. The patriarch must have perceived that it was not enough to set aside his eldest sons, Reuben and Simeon, and confer the birthright upon Joseph in general terms, no matter how pregnant they might be with import. There was plenty of opportunity for discrimination, and he chose it. So to quiet forever, among his descendants, any dispute as to the nature and degree of their special blessing, he then and there formally

adopted, before blessing them, the two half-Egyptian boys of him who was his best beloved.

“And now thy two sons Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee in the land of Egypt, *are mine ; as Reuben and Simeon shall they be mine.*”

Though separated from his brethren, it turned out most grandly for their good that Joseph had gone down into the land of Egypt long before them. It had saved them from the famine, gave the seed of Abraham a cradle, and by its outcome the very dreams which originally led his brethren to banish him had already been, in type at least, fulfilled. There were none in Egypt then who did not bow the knee to Joseph, as, second only in that mighty realm, he rode in Pharaoh's chariot. How familiar is Anglo-Saxon childhood with the touching story of this prosperous man ! and how significant to-day that story to his RACE, *which stands related to the whole Earth as Joseph did to Egypt !*

But to return to the bedside of Jacob. It will be remembered that at this remarkable scene of blessing the dying Israel conveyed his prophetic gifts in a manner which was somewhat contrary to custom, and a surprise and disappointment unto Joseph. For though Manasseh was the elder, and had been purposely brought by Joseph “towards Israel's right hand,” while Ephraim had been withdrawn towards his grandfather's left, nevertheless Jacob stretched out his *right* hand and laid it upon Ephraim's head, who was the younger, and his *left* hand upon Manasseh's, “guiding his hands *wittingly*,” say the Scriptures.

The first effect of this blessing was to make “*the sign of the cross*” (×) above the heads of these two chosen children,—a sign especially significant to them who were

in later years to be the leaders of the Ten, still later were baptized in it, now have it in their Saxon name, and were to bear it triple on their flag—"the Union Jack." It will also be noticed that in this *crossing* of his arms, by which "he set Ephraim before Manasseh," the Patriarch constituted the latter the *thirteenth* tribe, of a then and thenceforth ever to be *thirteen-tribed* Israel. For Joseph's withdrawal from the twelve left eleven, and his reacceptance in the persons of his *two* sons made the whole number *thirteen*, while the precedence given to Ephraim, in the adoption, made *him* the twelfth, and left Manasseh last or *thirteenth* in the order of his tribal birth.

The first time that the number 13 occurs in the Bible is with reference to *Rebellion* (Gen. xiv. 4). Since that time down to this it has dominated all the historical eras in which rebellions have occurred; and to those who understand the Cabala, and the arithmography of the Scriptures, its tacit ascription here to *Manasseh* is pointedly suggestive of his ultimate Revolution (1776), and the "number" ($395 = 2 \times 3 \times 5 \times 13 + 5$) and meaning ("Forgetfulness") of his name. (See Dr. Milo Mahan's "Palmoni" and "Mystic Numerals of Scripture," also J. Ralston Skinner's "Source of Measures," etc.

Now the blessing of Manasseh and Ephraim was as follows: "God before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads, and let my name be named upon them, and the name of my fathers Abraham and Isaac, and let them grow in the midst of the earth, as *fishes* do increase."

The ceremony had proceeded thus far without inter-

ruption, when Joseph noticed that his father had placed his right hand upon Ephraim's head. Considering that this gave the precedence to the younger, he was displeased thereat, and essayed to lift his father's hand and remove it to Manasseh's head, saying: "Not so, my father, for *this* is the first-born; put thy right hand upon *his* head." But the old man refused (and so pointed a refusal, at the termination of a long life of special favors showered upon Joseph, is certainly significant), and said: "I know it, my son, I know it; he also shall become a PEOPLE, he also shall be GREAT; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." And thus he blessed them that day, saying: "In thee shall Israel bless, saying, *God make thee as Ephraim and as Manasseh.*" Even, as now, all men may say, "God make thee as Great Britain and America"!

Thus "the Birthright" was conferred upon the sons of Joseph, and was so divided among them that the "company of nations" fell to Ephraim's lot, and the single nation—"the Great People"—unto Manasseh's. And it is hard to say, since Ephraim now, in his modern representative, "John Bull," stands for the *Ten-Tribed Kingdom*, and Manasseh, as "Brother Jonathan," for the *single* tribe, and since already the resources of the latter are statistically nearly equal to those of the whole ten tribes put together who are nationally known as "Ephraim,"—it is hard to say on whom the bulk of "the birthright" blessing has thus far actually fallen.

Ephraim may boast pleasantly of his "ten thousands" to Manasseh with his "thousands," but the latter may reply, "Distribute your '*ten thousands*' among the *ten* tribes you represent, and they will all be numbered but by '*thousands*,' while, as my wealth already nearly equals

yours, and I have no king but God, I surely am compensated for any privileges, if such they be, lost by being emancipated from the earthly Sceptre of David."

The Birthright was in fact conferred in such a way as to convey but little apparent or actual precedence between the two brethren, and had not Joseph interrupted it on a merely technical point, the probabilities are that it would have continued with the symbolically crossed hands indicative of the "new covenant" only, and as it eventually did, with the "ten to one" idea intensified simply because Ephraim—perhaps the "*Getæ*"—was to lead, as chief, or "*Sar*," the Ten Tribes, while Manasseh—perhaps the "*Massa-Getæ*"—was to secede and become independent as the single one. And certainly, too, if England and America are Ephraim and Manasseh, may Israel and Judah bless, by calling on *their* names as emblematical of fulness and prosperity!

And over them, if over any nations upon earth, has the sign of the cross been most significantly written. The historian of the Reformation, D'Aubigné, thus alludes to them: "I have been struck with admiration at beholding the people of these islands, encompassing the globe, bearing everywhere civilization and Christianity, commanding the most distant seas, and filling the earth with the power and the word of God. At the sight of such prosperity and greatness I said: 'Ascribe ye strength unto God: His excellency is over Israel, and His strength is in the clouds. O God, Thou art terrible out of Thy holy places. The God of Israel is He that giveth strength and power unto His people. . . . Blessed be God.'"

It was this same Anglo-Saxon spirit that led Stanley through "the Dark Continent" in advance of future Saxon conquest; and led him to ascribe to Him alone

who leadeth Israel with Pillar and with Cloud, the whole of all the praise—"Thanks be to God forever and forever!"—and elicited an electric response from all the world that wires were not able to send fast enough about the earth, and which needed none to find their way on High!

Spiritually there is no dissent that the Anglo-Saxons are, above all other races, "called in Isaac's name." It is only in the *literal* calling that superficial thinkers find a block of stumbling and a stone of dire offence. But Tullidge argues here so strongly that we quote the argument at length: "If Scripture is to be accepted as an infallible guide in all matters of which it treats, the question before us is so solidly bound up with it as to be capable of thorough demonstration on Scriptural grounds alone. We argue that it was plain both from the nature of the case and from the evidence of the Scripture that in the training to which the Hebrew nation was subjected, the chief design was to prepare a people to spread the light of God's truth over the length and breadth of the earth; to be the greatest of human instruments in extending the kingdom of God in both of its aspects, as established over the hearts of men, and also in regard to its territorial extent. Abundance of testimony was then brought forward to the effect that the Anglo-Saxon race was being used for this very purpose; and what has been foretold as *Israel's* destiny was shown to have been developed in all its details in the course of English history. Are the people who are being used for the great purpose of evangelizing the world the people who were avowedly set apart and trained for that very purpose? Is it consistent with the everlasting attributes of Deity to believe otherwise? By those long years of preparation, God showed that he

considered a training necessary in order to form fit instruments wherewith to work. But if the people who have *been* used for the work are *not* the people who underwent a training for it, how was it that they ever acquired the great faculties which so well fitted them to accomplish it? . . . If the Anglo-Saxons did not derive their fitness for their great mission from forefathers who underwent a training for it in the land of Canaan, we know not how else to account for it. For in that case *no* previous training was necessary, and the Deity is hereby charged with inconceivable folly and robbed of many of his essential attributes."

Nor must we forget that there were many tribes that underwent this training, and that in the Saviour's day the bulk of them were exiles, though still *dear* to God, and cherished for some grand design not then apparent. Christ came unto "his own," for he was of the lineage of Judah, but by them he was rejected, therefore was it that Jesus said unto them, "Did ye never read in the Scriptures, 'The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes'? Therefore say I unto you, *The kingdom of God shall be taken from you, and given to a NATION* bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder" (Matt. xxi. 42-44). And what was this rejected stone but "Joseph and his brethren," whom the Jews had cast out of the temple building—the little stone kingdom of Anglo-Saxondom, already even then crystallizing about its Bethel-throne-seat in the far-off Western Isles?

This was the NATION to whom the kingdom of God was to be given, and who were to bring forth the fruits

thereof. Who indeed has ever fallen upon this "little stone" and *not* been broken? And on whom, among the nations, has it fallen without grinding them to powder? We believe that this parable has been wholly misunderstood by the Christian Church; nor have we ever seen it rightly applied to Daniel's explanation of Nebuchadnezzar's dream. But there alone it manifestly *fits*, and so the Jews themselves understood it; for, goes on the relation: "And when the chief priests and Pharisees had heard his parables, *they perceived that he spake of them*. But when they sought to lay hands on him they feared the multitude, because they took him for a PROPHET."

The Saviour, in the above quotation, referred to David's cxviii. psalm (q. v.), the whole of which is a psalm of rejoicing written for "*Israel*" *in exile*, and viewed as battling with her enemies; and the chief priests, knowing the psalm, and all the other prophecies concerning their rival brethren, caught fully its pregnant import and were jealously incensed thereat.

Among the numberless instances in which the very language of Scripture, concerning the effect of this "little stone" upon her adversaries, has been unwittingly, yet with absolute correctness, ascribed to England, we may quote but few. In Bell's "Compendious View of Universal History" the battle of Waterloo is thus referred to: "Ever-memorable battle of Waterloo over Bonaparte, his most experienced marshals, and his veteran legions: his vaunted Imperial Guard is annihilated, his power dissipated, and his throne *crumbled into dust*."

Again, in a leader in the London *Times*, August 20, 1866: "We, in the great war with France, came out victorious, after many reverses and failures, and at

Waterloo shattered and pounded to dust the mighty fabric of imperial power."

"In Hoc Signo Vinces."

Verily in the sign of the cross, borne heavenward on her Union *Jack*, has England—called in Isaac's name—repeatedly in her history overwhelmed those nations which were symbolized by the feet and toes of "clay and iron." And in that same sign, in the moral battle with the wider powers of evil, do the Anglo-Saxons struggle fearless of the issue, for they know it must prevail. But if they would only awaken fully unto the truth of their own identity, then how still more irresistibly, beneath such standards, might "five of them chase an hundred, and an hundred of them put ten thousand to flight"! For unto Israel alone is the promise given that "no arm fashioned against her shall succeed."

In selecting most of our quotations we have aimed at such as bear upon the Race, in its home seat, or upon branches thereof, under the general name of Englishmen and Anglo-Saxons, convinced that we of these United States sufficiently understand our own part in all of them and place ourselves within their pale. And this we have an undoubted right to do; but not only do *we* proudly utilize this privilege,—it is accorded to us by the other half of Anglo-Saxondom.

In his "American Commonwealth" Mr. Bryce remarks that: "A visitor doubts whether the United States are, so far as the things of the mind are concerned, 'a new country.' The people have the hopefulness of youth. But their institutions are old, though many have been remodelled or new-faced; their religion is old; their views of morality and conduct are old; their sentiments in matters of art and taste have not greatly

diverged from those of the parent stock. Is the mere fact that they inhabit new territories, and that the conditions of life there have trained to higher efficiency certain gifts, and have left others in comparative quiescence, —is this fact sufficient so to transform the national spirit as to make the products of their creative power essentially diverse from those of the same race abiding in its ancient seats? A transplanted tree may bear fruit of a slightly different flavor, but the apple remains an apple, and the pear a pear.”

And his reviewer in the *Quarterly Review* comments as follows :

“Streams of emigration from other races and from many other countries have steadily flowed into North America from the beginning, but, like the rivers that perpetually flow into the sea without ever affecting the saltiness of its waters, they have been assimilated as soon as received. Whatever a nationality is when it goes there, in the second or at most in the third generation all visible trace of its nativity is lost, it has taken on the character of the predominant stock, and has become to all intents and purposes Anglo-Saxon. There is no stronger proof of the innate toughness and vitality of that race than its power of absorbing so largely all other races without losing its own native and distinctive qualities. If every inhabitant was direct in descent from the people of Great Britain, America could hardly be more Anglo-Saxon than it is, so far as all men born on its soil are concerned. England is to Americans the home of their ancestors. America is to Englishmen the creation of their children. Americans are what Englishmen have become by crossing the sea and occupying a new continent. Englishmen are what Americans would have been if they had remained at home.”

The separation of America from the Old Country must have been as deeply imbedded in the councils of Divine Providence as the earlier separation of the *twain*—Ephraim and Manasseh, and the tribes their fellows—was from that of Judah (2 Chron. x. and xi. 4); for of all the incidents in modern history “this thing” pre-eminently seems to have “been done of God.” Indeed it is tacitly thus recognized. Parkin (in *The Century*, Dec. 1888) acknowledges this general sentiment of our Race as follows :

“The bifurcation of Anglo-Saxon national life which was caused by the American Revolution is now, after a hundred years, fully recognized *as the most important political event in modern history* ;” and continuing his prognostications as to the philosophy of the world’s future, he says in the same article :

“The best guarantee of permanent peace that the world could have would be the consolidation of a great oceanic empire, the interest of whose members would lie chiefly in safe commercial intercourse. For filling such a place in the world, Great Britain’s position is absolutely unique among the nations of history. She holds the chief key to the commerce of the east in the passes of the Mediterranean and the Red seas. She commands an alternative route by the Cape of Good Hope. Across Canada she has yet a third, giving her for many purposes a still closer connection with the extreme East than do the other two.”

In this connection, if we, of America, who, as before stated, *buckle* this Girdle of Anglo-Saxon Peoples together, “unite” *fraternally*—in all, offensively and defensively, that this implies!—with Great Britain, the great ocean empire would be strong indeed. The Race could lie down in peace, and who would dare to rouse it

up? It could *dictate* disarmament around the earth, and fearlessly set the grand example, and its ancient Royal Scottish motto (Gen. xlix. 9.),

“Nemo me impune lacessit,”

would be sufficient to the peaceful end in view.

“The argument for unity,” says Mr. Parkin, “may be carried to still higher ground. A strong impulse has unquestionably been given to national effort and earnestness *both in Great Britain and the United States*, by the prevailing conviction that Anglo-Saxon civilization is *a thing distinct in itself, and with a mission in the world*. . . . Working out on separate and yet parallel lines the great problems of liberty and of civil and religious progress, the United States and Great Britain have the strongest reasons for sympathizing with each other’s efforts to consolidate and perfect the national machinery by which their aims are to be accomplished. Great Britain now understands and respects the motives which actuated the resolute and successful struggle of the American people against disruption. A nation which suffered and sacrificed so much for unity as did the United States can assuredly understand and sympathize with the strong desire for national consolidation which is now spreading throughout the British Empire.”

And spreading, too, throughout the length and breadth of our own land; for, as already noted, in the current series of the “Yale Military Lectures,” which have been quite widely published, it has been pointed out that:

“While we may not be concerned in the balance of power upon the old continent, we certainly are on this, and we cannot ignore the fact that the broader Anglo-Saxon interests are ours quite as much as if we dwelt upon the borders of the English Channel. They are

wider than the British Isles, and belt the earth from East to West, and bind it North and South ; and so sure as 'blood is thicker than water,' and the world's balance of power is the real matter at final issue, this country will be inevitably involved in those future settlements which relate to the conditions of universal peace and general disarmament, and which must follow in the wake of such a conflict as is now upon the very eve of breaking out " abroad.

But there is a TRIPLE ALLIANCE in store for days of the near future before which one now somewhat famous in the annals of diplomacy will pale to insignificance !

For there is one other Power that is equally interested with England and America in this terrestrial consummation, to wit, *Germany*. For if, as *Identities*, too numerous to recite here, seem to indicate, she is ASSYRIA in modern garb (Isa. xix.), and if *we*, of half-Egyptian parentage,—(if we be "Manasseh"),—are also, in our *separated* and forgetful state, the great EGYPT of the latter days, and if England in a special sense be this ISRAEL, then these three great powers are equally concerned in events so weighty, and may lend to them their human aid, and speed the day of their fulfilment, for:

" In that day shall Israel be the third

With Egypt and with Assyria,

Even a blessing in the midst of the Land;

Whom the Lord of hosts shall bless, saying,

Blessed be Egypt *my* PEOPLE,

And Assyria *the* WORK of *My* hands,

And Israel *mine* INHERITANCE." (Isa. xix. 24, 25.)

How
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VIII.

THE SCEPTRE AND THE BIRTHRIGHT.

It was just after the foregoing scene that Jacob called in all of his sons and said: "Gather yourselves together that I may tell you that which shall befall you IN THE LAST DAYS."

Scripture is progressively fulfilled. Again and again it repeats itself, each time more broadly and more pointedly. All down the ages the growth of history towards the utterances of "Israel" on his death-bed have been noted, and still they broaden, and still nearer are we to the latter days.

It is with "Joseph" and with "Judah," as the particular representatives of the *two* "kingdoms" into which, at the death of Solomon, the several tribes were divided, that we have most directly now to deal. With the one or the other of these two respective kingdom-leaders all of the other tribes are parcelled out, and have been long associated (Ezek. xxxvii. 15-28).

Like as Judah became the general term by which the kingdom set up at Jerusalem, under Rehoboam, became known in later history, so Ephraim, now made the elder son of Joseph (or at least his tribal representative) by the blessing, became the general one for that of the ten-tribed section, founded and set up, as a kingdom, by Jeroboam at Samaria. Throughout all subsequent Scriptures, and all Hebrew writings, this distinction is so explicitly maintained that to confuse it is to wander

hopelessly from the paths that lead these peoples down to later, or to *present*, times.

THE EXORDIUM.

“Gather yourselves together, and hear, ye sons of Jacob;
And hearken unto Israel your father.

* * * * *

“THE SCEPTRE.”

Judah, thou art he whom thy brethren shall praise;
Thy hand shall be in the neck of thine enemies;
Thy father's children shall bow down before thee.
Judah is a lion's whelp—From the prey, my son, thou
art gone up:

He stoopeth down, he croucheth as a lion—and as an
old lion; who shall rouse him up?

The sceptre shall not depart from *Judah*, nor a law-
giver from between his feet,

Until *Shiloh* come—And unto him shall the gather-
ing of the people be.

Binding his foal unto the vine—and his ass's colt
unto the choice vine;

He washed his garments in wine,—and his clothes in
the blood of grapes:

His eyes shall be red with wine,—and his teeth white
with milk.

* * * * *

“THE BIRTHRIGHT.”

Joseph is a fruitful bough,—Even a fruitful bough by
a well;

Whose branches run over the wall:

The archers have sorely grieved him—and shot at him
and hated him:

But his bow abode in strength,—and the arms of his hands were made strong
 By the hands of the mighty God of Jacob;—(From thence is the shepherd, the stone of Israel: i.e. he, Joseph, is the keeper of Bethel!)
 Even by the God of thy father, who shall help thee;
 And by the Almighty, who shall bless thee—with blessings of heaven above,
 Blessings of the deep that lieth under,—blessings of the breasts and of the womb:
 The blessings of thy father have prevailed above the blessings of my progenitors.
 Unto the utmost bound of the everlasting hills:—they shall be on the head of *Joseph*,
 And on the crown of the head of him that was separate from his brethren.”

* * * * *

These blessings are explained by history in no uncertain terms. They sweep downwards through its course, and in their comprehensive scope lead up to what, as Jacob said, should be the circumstances of his posterity, in Judah, and in Joseph, in the latter days.

It is into these days that Moses and all of his successors of the school of prophets have looked, for the return of Judah unto Ephraim,—the *two tribes to the ten*,—and for their united return, immediately thereafter, to their land recovered from the sword. In the words of Moses thus re-echoed down the stream of prophecy, by all of his successors, we have the mention of this gathering as follows :

“And this is the blessing of *Judah*; and he said, Hear, Lord, the voice of *Judah*, and bring him unto his people. Let his hands be sufficient for him, and be thou an help unto him from his enemies.”

These promises were repeatedly amplified, and those of Judah went well into effect even in the days of biblical chronology. The blessings of Joseph, however, looked necessarily into dimmer future, since they naturally imply the *occupation* of the earth before its *dominion* can be realized. The world had yet to be discovered!

Carrying out the promise unto Judah, the kingly authority over Israel was transferred to David, was confirmed to him by a covenant of unbroken, sceptral and regal significance forever. This was the "kingdom of God" referred to by the Saviour, the *literal* kingdom whereon the *spiritual* kingdom rests: so he meant it, so the Jews understood him. So Daniel and David understood it, and so history finds it! It must therefore *have continued unbroken, sceptral, and regal*, with David's seed reigning somewhere, down at least to Christ's *first coming*. And as that was admittedly but a preliminary coming and not for rule, it must still continue somewhere, and in literal fulfilment, until the Saviour returns in *might*, as the Son of David, to reign in Mount Zion as King *in propria persona* over his people! Then it will in truest sense be "God's kingdom"! and not in that sense until then.

Some of this reasoning must be novel and startling in our ears, but let us plead for patience from our readers. Surely we are all in search of truth, and so surely as man is fallible, and interpretation progressive, and God's dealings with us always veiled until the fulness of the times, so likewise may new light be dawning on our day and generation.

To the researches of Rev. F. R. A. Glover, M.A., we are indebted for a most careful discussion of this topic, and his conclusions fortify the position that *England is*

the Ephraim of Israel, and the Royal Remnant of Judah. The Scripture passages which bear upon the subject are too numerous for quotation at length, but the reader will find them presented in the following table :

THE SKELETON OF ISRAEL'S HISTORY.

“The *Sceptre* shall *not* DEPART from *Judah*, nor a *Lawgiver* from between his feet, until *Shiloh* come; and unto him shall *the GATHERING of the people be*” (Gen. xlix. 10). “And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have *accomplished* to SCATTER the *power* of the holy people, all these things shall be finished” (Daniel xii. 7). The holy people, *if they were the Saxons*, were scattered until the movement of coalition commenced by Sussex coming under Ethelard’s rule (Wessex) in 725 A.D. This was exactly 1260 years after Daniel transcribed this prophecy, i.e. “time, times, and half a time”! “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days” (Dan. xii. 12). Daniel uttered this prophecy at the close of his book, and in the year (535 B.C.) in which Cyrus gave his celebrated edict. Exactly 1335 years thereafter, or in 800 A.D., EGBERT (the king in whom the Heptarchy of Isaac’s scattered people became united) came to the throne. The scattering was over—“accomplished”! and Egbert was then made happy and famous with the sword, as his name implies. From that day do we date the British Empire. The gathering is still in process, the manifestation of the sons of God has well begun, and the day of Shiloh draweth very near!

David, king first over Judah,
then over all the tribes.

2 Sam. ii. 1-7.
2 Sam. v. 1-5; 1 Chron. xi.
1-3.

The throne confirmed to him
by covenant, to continue in his
line

2 Sam. vii. 12-17; 1 Chron.
xvii. 11-25.
2 Sam. xxiii. 5; 2 Chron. xiii.
5. Compare Levit. ii. 13.

In perpetuity, i.e. generation to generation, wielding the sceptre and in some way over Israel.

Confirmations to Solomon.

When at his death the kingdom was rent.

Ten tribes given to Jeroboam,

Judah being left to the House of David.

The tribe of Levi became afterwards joined with Judah, through Jeroboam's idolatry,

While Benjamin was only *lent* to David for the oath's sake, and to be a *light* in Jerusalem.

Every attempt to blot out David's seed failed, for the promise had of old been likewise to "the seed of the *woman*," and so through Eve, and Tea Tephi, and Mary is it so.

The captivity of Israel.

Cast out for idolatry, utterly.

Judah left, under David's sceptre, and sins *worse* than Israel.

Hence God decrees away the "kingdom" from Judah, and transfers it to Israel (*at that time*, though the Saviour kept the secret at the Ascension, and the Apostles do not seem to have understood it. They only knew it was lost, and hoped for its return to Judah).

The last days of *Judah's* kingdom at Jerusalem: Jehoahaz, Jehoiakim, Jehoiachin, ZEDEKIAH—WHO next?

Psa. lxxxix. 20-37; Isa. xxxvii. 31, 32; Jer. xxxiii. 17, 20, 21, 26. Compare Gen. vii. 22.

1 Chron. xxviii., xxix. 1-25; 1 Kings ii. 1-4, iii. 1-15, ix. 1-9; Ps. cxxxii. 11-13.

1 Kings xii. 21-24: "for this thing is from ME"!

1 Kings xi. 31, xii. 16-19. Compare 2 Chron. x. 16-19.

1 Kings xii. 20.

1 Kings xii. 31; 2 Chron. xi. 13-15.

1 Kings xi. 11-13, 32-36, xii. 21-24.

2 Chron. xxii. 9-12; 2 Kings xi., and other attempts down to Jer. xxii. 28-30, xxxvi. 30, 31, xli. 1-6.

Gen. iii. 15.

Jer. xli. 10, xliii. 6.

Matt. i.; Luke i.

2 Kings xv. 19 to xvii. 41.

Hos. i. 6-7; 2 Kings xiv. 26, 27.

Jer. iii. 11-25; Ezek. xvi. 51, xxiii. 11.

Ezek. xxi. 26; Isa. lxv. 13; 2 Chron. xiii. 5, xxi. 7; Matt. xxi. 33-46.

2 Kings xxiv. 34; Jer. xxxvi. 30, 31, xxii. 24-30; 2 Kings xxv. 7; Jer. xxxix. 6, 7, lii. 10, 11.

The Babylonish Captivity.

A plucking up, and a *plant*
ing.

A riddle and its solution.

The Tarry at Tahpanhes.

Disappearance of Jeremiah
and the King's Daughters, Da-
vid's Sceptre, the Ark, the
Title-deeds, Bethel, Baruch, and
Ebed-Melech, the Remnant.

No king of David's line rules
with sceptre, etc., in Jerusalem
after the return from Babylon.
Where is God's covenant?

The disciples misunderstood
all this. And Jesus rebukes
them as impatient. It was not
for that age to know. Never-
theless long before, behold, it
had been done.

However, He whose right it is,
even Jesus Christ,

Our blessed
Lord and Saviour,
Will at his second coming,
As the Son of David,
And Heir of all things,
Sit on David's throne,
Reigning in Mount Zion,
In millennial glory.

For which literal and spirit-
ual kingdom, all Israel, spirit-
ual and literal, continually prays
"Amen, even so, come Lord
Jesus."

2 Kings xxiii. 29 to xxv. 26;
2 Chron. xxxv. 20 to xxxvi. 21;
Dan. i. 1-7; Jer. xxxix. and lii.

Jer. i. 10, xxx. 24 to xxxi. 1-40,
xxxiii. 14-26.

Ezek. xvii. 1-10, 11-24.

Jer. xliii.

Jer. xlv. 14, i. 7, 8, xliii. 5-7.
Hiatus in Israel's history—"Why
did Dan abide in his ships?"

Jer. xlv. 5, xxxix. 16, 18.

Jer. xxxiii. 14-26.

Matt. xxi. 42, 43.

Luke xxiv. 21. Acts i. 6.

Luke xxiv. 25-27.

Acts i. 7.

Ezek. xvii.—the whole chap-
ter, and especially verse 24.

Isa. xi. 1-9; Jer. xxiii. 5, 6;
Ezek. xxi. 27.

Isa. vii. 14-16; Dan. ix. 25;
Micah v. 2; Gal. iii. 16; Matt. i.
21; Luke ii. 32; Isa. xlix. 6;
Matt. xxiv. 29-31; Mark xiv.
24-27; Luke xxi. 27, 28.

Matt. i. 1-17; Luke ii. 4, iii.
23-31; Acts ii. 30.

Hebrews i. 2.

Jer. xxiii. 5, 6; Ezek. xxxvii.
24, 25.

Isa. xxiv. 23.

Ps. lxxii; Isa. xi. 1-9; Rev.
xx. 1-6.

Matt. vi. 10; Luke xi. 2.

Rev. xxii. 20.

In the mean time "Israel" must be awaiting manifestation. For she alone is chosen to new covenant favor, for a special purpose:

Hence the solicitude continually exercised on her behalf. But the Jews having rejected the Saviour, the witnessing mission, as a Christian nation, has fallen to Ten-Tribed Israel—"a nation." Thus our attention is directly concentrated on the Ten-Tribed Kingdom; and we are at once curious to ascertain what became of the exiled "Israel," often called "Ephraim," "Joseph," "Isaac."

This kingdom was to cease,
To be utterly taken away,
Its power entirely broken,

And become "not my people."
Is then referred to as divorced,
But not lost sight of!
Whither has she been led?
To a place where she should be
Christianized, and changed in
name and heart.

Whence she should spread out
into all lands.

And fill the earth with fruit.

And inherit her birthright, and
Thus fulfil Scripture.

Because of the promise simply.

Not only, however, does God promise to control His people during their divorcement, so that they shall accomplish, unconsciously to themselves, His providential designs concerning them, He also has provided for their return to Him, encouraging them in most endearing terms.

2 Sam. vii. 24. Compare 1 Chron. xvii. 22; 1 Kings iii. 8; Isa. ii. 2; Amos iii. 2.

Isa. xliii. 7, 10-12, 21. Compare xlv. 1, 2, 7, 8.

Ezek. xx. 9, 14, 22, 44.

Matt. xxi. 42, 43.

Acts i. 6. Compare Isa. xxvii. 6; Acts ii. 36, xv. 14; Rom. xi. 1.

Hosea, Zech., Ezek.

Hos. i. 2-5; 2 Kings xv. 29, xvii.

Hos. i. 6; 2 Kings xvii. 23-28.

Isa. vii. Comp. Levit. xxv., xxvi.

Lo Ammi. Hos. i. 8, 9.

Hos. ii. 1, 2; Isa. l. 1; Jer. iii. 8.

Ezek. xx. 32-37; Hos. ii. 6.

2 Sam. vii. 10; 1 Chron. xvii. 9.

Hos. i. 10;

Rev. xviii. 4.

Deut. xxxii. 8.

Isa. liv. 3.

Isa. xxvii. 6; Gen. xlix.; Deut. xxxii., xxxiii.

Micah v. 7; Deut. xxviii. 1-14.

Amos ix. 9.

Ezek. xi. 16.

Hos. xiii. 9.

Hos. xiv. 12.

Jer. xxxi. 18-21.

Ezek. xxxvi. 37, 38.

Hos. xiv. 4-9.

Isa. liv. 4-10.

Jer. iii. 12, 13.

Ezek. xxxiv. 11-25.

etc.

etc.

Her reunion is a marriage,
All of which is done for God's
own name's sake.

This is the *Fishing* period!

Under this blessed covenant
favor, her condition is de-
scribed in glowing terms.

Then comes the Identifica-
tion, and Manifestation of Israel
to the world, and to *themselves*;
and their formal recognition of
their Origin and Destiny. "For
thus saith the Lord God, I will
yet for this be inquired of by
the House of Israel to do it for
them." Even so, Amen.

When this fully commences
it will be "*short work*."

Judah and Israel will return
together.

The nations will flock to Zion,

The Eastern Question will be
settled,

The Saviour will appear.

(Saving Judah's Tabernacle
first!)

As king of kings to rule
Millennially.

Jer. iii. 14; Isa. liv. 4, 5, lxii.
1-6; and the whole New Tes-
tament.

Ezek. xxxvi. 22; Deut. ix. 4-6.

Ps. cxv. 1; Ezek. xx. 44.

Hos. 1, 10; Isa. lii. 7-12; lx.
19-22; lxii. 5; Jer. xxiv. 7; xxxi.
33; Ezek. xi. 20; xxxiv. 24;
Zech. viii. 6-8; Jer. xvi.

The references to this Period
have been fully epitomized
hereinbefore: see Chapter VI.
in particular, and this whole
Volume in general. The whole
consensus of Prophetic Chron-
ology agrees that the Hour has
come. Ezek. xxx. This is the
Hunting period (Jer. xvi.).

Rom. ix. 28.

Hos. i. 11; Jer. iii. 18.

Isa. ii. 1-3; Micah iv. 1, 2;
Zech. ii.

Ezek. xxxviii., xxxix.

Dan. xxi. 1.

Zech. xii. 7.

Dan. xii. 1; Isa. xxiv. 23; Ps.
lxxii.; Jer. xxiii. 5, 6; Rev. xx.
1-6.

Amen, even so come, O King of kings, to rule the earth!

Thus intimately joined, yet ever separate, the
"Sceptre" and the "Birthright" have come down the
stream of time. Not since these Blessings were first
uttered, at the bedside of the dying patriarch, have
they halted, changed, or faltered. Judah's "Royal
Remnant," Ephraim's "Company of Nations," Man-
asseh's "Great People," stand before the earth possessed
of them, England and America inherit them, and He
whose right they are forever, cometh shortly! Plain as

these demonstrations are, but few have seen and fewer still have heeded them (Dan. xii. 10). But, my kinsmen and my countrymen, those days are on us, and they are "the Latter Days," and all *must* see them now, for they are written so "that he may run that readeth" (Hab. ii. 1-20 !). I write here not as an alarmist, but rather do I write as one impressed with the beauty of the theme. I write because it seems to solve the problem of existence, because the subject tells us who we are, and who He is, so faithful and so true unto his covenants, who still pleads with us tenderly, in the wilderness, to turn to Him whose bowels yearn to save his people and to bless them.

IX.

THE RHYTHM OF ACCIDENTS.

THERE are a thousand things which we would touch upon in this connection had we but space, and had our readers but the patience.

If England and America, brothers John and Jonathan, the only fraternal nations on the earth, *are* literally Ephraim and Manasseh—the "Company of Nations" and the "Great People" set apart,—how significant the sign of that pre-Christian cross, made o'er their heads when they were lads in Egypt ! How noticeable its appearance on the Behistun-rock, cut upon the brow of Iskunka, the chief of the group of captives standing before Darius, and over whose head in the Median tongue is the sentence: "This is Iskunka, the chief of

the Sacæ"! How doubly pointed now to us becomes our calling in the name of Isaac, the great type of Christ, in whom we are both literally and prophetically baptized by blood, by blessing, by water, and by Spirit!

He whose heart has been burned by the iron of conviction, with the truth of what we are so poorly telling here, will also see how little chance there is in man's affairs for accident, coincidence, and chance. He will be awed but not surprised to know that the self-same obelisks which stood before their ancestor's temple, twice eighteen centuries ago (for Ephraim and Manasseh were the half-Egyptian sons of Asenath, the daughter of the priest of On—Gen. xli. 45), now mark the busy marts of all their modern greatness! Nor will it be to him a mere coincidence that the arms and flags of these fraternal nations were united in the streets of Alexandria, for the first time since their independence. This was in 1882, when the bronzed tars of England and the United States landed together on the shores of the delta of that ancient stream upon whose banks their fathers dwelt and had been blessed by Jacob. He will even find it fitting that Manasseh blazons on his Seal the grandest monument of Egypt—the Pyramid,—and that when Ephraim seeks for emblems in his native land he takes the mystically correlated Sphinx. Both of these nations used their favorite Egyptian emblems upon national medals in 1882. He will perceive a new significance in the national number *Thirteen* that Manasseh honors so, and not only in his flag perceive a hidden reference to the paternal "coat of many colors," but in his "crest" of stars a reference to the dream that exiled Joseph, and on his "coat of arms" will actually find "the olive branch" of Joseph which he bears by primogeniture. He will read new meaning in a literal translation of

Manasseh's thirteen-lettered motto, "*E Pluribus, Unum*"—i. e., "One taken out of [*from*] many;" and in the reverse motto on the Seal, "*Annuat Cæptis*," also thirteen-lettered, "He has *prospered* our beginnings," he will read a reference to him who was the most prosperous man of history—even Joseph his father!

Like unto our brother Ephraim, the United States of America have been a nation marked out by special manifestations of Divine Providence from the very beginning until now. It was in their earliest struggles that our Pilgrim and Puritan forefathers looked towards this western wilderness, and, behold, the glory of the Lord appeared in the cloud, and led them to their favored habitation. By faith like Abraham, their ancestor, when called upon to go out into a place which they should afterwards receive for an inheritance, they obeyed and went out, not knowing whither they went, and dwelt in their land of promise as in a strange country. Then was it indeed only a "desolate heritage." But the clouds of the Almighty were about their habitation, so that the sun smote them not by day, neither the moon by night. It is therefore on their crest they fittingly commemorate how by faith there sprang from even one, and him so good as dead, so many as the stars of the sky in number. It is therefore in their motto they repeat this reference, and intensify the idea of union by that beautiful allusion to the universal brotherhood of all mankind, who in Christ alone, as Saint Paul truly says, are "*many in One*."

When Winthrop's ship was ready to set sail, "The Eagle," for such was her name, spread her broad wings to bear Liberty still farther west, and taking a new name she called herself the "Arabella," after Lincoln's noble daughter. It was thus upon the bosom of "a

fair Altar," for such is "*Arabella's*" meaning, that the Empire "of the People, by the People, and for the People," came to Manasseh's land. And when the good ship reached New England's shores, the Articles of Confederation were signed at Boston (Sept. 7 [17] 1643). Here was the formal beginning to that Union that cast off foreign tyranny. Eight days later bring us to the signing of the Scottish Covenant by the British Commons, and to the Westminster Assembly,—“the most enlightened and the freest of councils that have ever been called to advise the Christian world in trying times.” (Abbot.)

This land of ours is verily “the wilderness of refuge”—“shadowed by eagles’ wings,” “far beyond Ethiopia,” whose ambassadors are sent by sea in “ships of whirling things” (Isa. xviii. 1). How modern and how steam-like all this sounds, or begins to sound, when we begin to understand its spirit and its truth!

This was indeed a nation that fled into the wilderness borne upon eagle’s wings—the Goddess of Liberty, clothed with the sun, bathed in the cloud-reflected colors of her flag and crowned with the stars that marked the union of her states and pointed out their lofty origin. And her eagle guardian was the Lord of hosts himself. For as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, so the Lord alone did lead his people towards this land of freedom, and there was no strange god with Him. Truly then may all the nations of the earth exclaim, “Thy name is well ‘Manasseh’ for thou hast ‘forgotten all thy toils and all thy father’s house,’ thou hast inherited thy special blessing as a ‘Great and Separated People.’ Thou art Jeshurun! Who is like unto thee, O People saved by the Lord who is the shield of thy help? Thine

enemies shall be subdued unto thee, and thou shalt tread upon their high places. In peace thou shalt be like unto thy father Joseph, a branch planted by the rivers of water that bringeth forth his fruit in his season. Thy leaves also shall not wither; and behold, whatsoever thou doest, it shall prosper." And in war God shall thrust out the enemy before thee and shall say, Destroy them (Deut. xxxiii.).

Then may Jeshurun "the wise and upright people" (for such we may, and *must*, be when we read our origin and destiny aright), fittingly reply, "There is indeed none like unto the God of Manasseh, who rideth upon the heavens in my help, and in his excellency on the sky. The eternal God is my refuge, and underneath are the everlasting arms."

These institutions cannot pass away; their full development no hand can stay from reaching the goal of their most perfect realization. It is a new order of ages—"Novus ordo seclorum," as we have it on our Seal—that has been lowered from Heaven; and the cap-stone of the Pyramid, whose date is golden and mature (1776) is but another Bethel falling from the sky.

If such there be on Saxon soil whose souls respond not to such sentiments as these, *they* are *not* "called in Isaac's name," *they* have no part in Joseph nor in Asenath, and are but left to prove us (Jud. ii. 22, iii. 1-4) if *we* be of Israel or no.

Two hundred and thirty-eight years after the utterance of Jacob's farewell Blessings, Israel's greatest Prophet, Moses—also about to bid adieu to the people descended from the seventy souls that Jacob had led down to Egypt—repeats and amplifies these blessings to the Tribes become a multitude. In an impassioned address, in which he reviews the past from the Beginning,

and looks through the future to its End, he who had led them up from Egypt, and with the heads of the people and the Tribes before him, says of *Joseph* :

“Blessed of the Lord be his land—for the precious things of heaven,

For the dew and for the deep that coucheth beneath,
And for the precious fruits brought forth by the sun,
And for the precious things put forth by the moon,
And for the chief things of the ancient mountains,
And for the precious things of the lasting hills,
And for the precious things of the earth, and the fulness thereof,

And for the good-will of him that dwelt in the bush:
Let the blessings come upon the head of *Joseph*,
And upon the top of the head of him that was separated from his brethren.

His glory is like the firstling of his bullock—and his horns are like the horns of unicorns.

With them he shall push the people—together to the ends of the earth.

And they are the ten thousands of Ephraim—And they are the thousands of Manasseh.”

(Deut. xxxiii. 13–17.)

Whose lands are now so blessed as those of Freedom are?

Where save on Anglo-Saxon soil does the dew descend so gently as it fell on lovely Hermon's lesser range?

Beneath the timbers of whose ships does Ocean crouch so lovingly as it does beneath the ribs of Anglo-Saxon merchantmen?

Do Sun and Moon bring forth for other husbandmen such precious things as for the race that raises all the surplus of the earth?

The ancient mountains and the everlasting hills have spilled their treasures into Anglo-Saxon mints and factories !

The very fulness of the earth is theirs, and surely, too, the good-will of their God !

Their language is the tongue of the future !

Their race is the coming race !

Their quiver is full of arrows !

Their children are the future !

This may perhaps be borrowed, Bible poetry, but, my kinsmen, it is also solid Saxon fact, and you will find it paraphrased in all the prose that fills the columns of statistics, and caps the leaders of earth's most enlightened journals. Indeed, the statesman, the historian, and the journalist cannot discuss the destiny of those who speak the English tongue without drawing blindly on the vocabulary which the prophets long ago made Israel's only.

But even were these people not indeed "lost Israel," yet their history is nevertheless wonderful beyond the story of all other nations, and they certainly have been led by the God of Abraham, and led differently than other nations have been, and towards a grander destiny. And they parallel the Promises so perfectly, from their very origin in Media, whither Israel was deported, to their resting-place upon the British Isles, as tribe by tribe they gathered there, that to find *another* people who shall counterpart *both* Israel and the Saxons—Isaac's sons—is a fruitless effort for the student of history.

X.

THE MILLS OF GOD.

WHY should it be accounted strange that for the full realization of these *temporal* blessings so many centuries must have elapsed? Is this not in perfect keeping with the sequence of fulfilment, which might naturally have been anticipated, to the promises made the Fathers? Experience is ever busily demonstrating that *aftersight* is always better than merely human *foresight*. Let us reason here a moment, for perhaps we have misunderstood the true *syntaxis* of fulfilment.

The promises unto the Patriarchs were as follows: 1st. A freeborn son to Abraham. 2d. The possession of the land of Canaan by his seed. 3d. The Messiah out of Judah. 4th. The inheritance of "the birthright" by the tribe of Joseph.

1. The Father of the Faithful waited patiently for full twenty-five years before his barren wife rejoiced at the birth of her first-born son, and called him Isaac in her joy.

2. For four hundred and thirty years his seed received no inheritance in Palestine. For two hundred and fifteen years they but sojourned in the land; and for yet other two hundred and fifteen years they were bondsmen in the land of Ham. Nevertheless the sure word failed not, nor did it even tarry, for, as Moses shows, the fulfilment came according to the promise, even on "the self-same day."

3. For two thousand years they looked for the Messiah

ere this promise was fulfilled, while “the woman out of Eden” had longed for the promised seed for twice that weary length of time.

4. Shall it then be deemed hopeless at the close of the nineteenth century from the last fulfilment if, with such precedents before us, we find ourselves still awaiting that clear perception which shall manifest the completion of the chain?

There is consummate philosophy to history, and its pages have no *non sequiturs*; nor, if prophecy be the fiat of Almighty prescience, should we demand of it fulfilment before its “day” is logically due.

Alas! we are impatient offspring of a Race so schooled to waiting, and do but honor all too lightly Him who is so faithful to the oath he sware! And why should *we*, of all men upon earth, who boast so of our spiritual lineage from Abraham, consider it impossible that God, to whom far rather this is clearly possible, and who of the very *stones* may raise up sons to Isaac, should out of Anglo-Saxon stones rear literal descendants to inherit the kingdom which, so long ago, he cut, and without hands, from out “the mountain of the height of Israel”?

The Romans paid blind but strangely *significant* deference to these loftily descended progenitors of the modern “Stone Kingdom” which was to succeed their own of “Iron,” when they derived their name from *Saxam*—a stone—and found they were unconquerable! But the Saxon name was far older than Rome itself, and the “slingers of Israel” had hurled stones in battle hundreds of years before of Legions even Romulus had dreamed.

In his allusions to the raising of sons for Abraham (Matt. iii. 9; Luke iii. 8), and to the crying aloud of the very “stones,” had his disciples held their peace (Luke

xix. 40), the Saviour may perhaps have made a *play on words* far deeper than the one he made upon the name of Peter. For, in the day he uttered it, our Anglo-Saxon ancestors dwelt all through Asia Minor and in the northern Black Sea region, and many devout men from among them had come up to celebrate that passover. Now it was to these "*Lost Sheep of the House of Israel*" that the Apostles were particularly sent. They, all of them, save Judas only, were of the tribe of Benjamin, which tribe (of Isaac's sons) must have formed the bulk of the mixed multitude that so disturbed Jerusalem with its Hosannas! Benjamin, it will be remembered, had been "*lent,*" only, to Judah, "*for David's sake;*" and, if we read between the lines of prophecy—in the after-light of history—had been left there for the express purpose of ultimately acting as a "*light-bearer*" unto his fellow-tribes when true Light should arrive. Indeed the very pun on Peter's name acquires a new significance when we remember that he, too, was a "*Saxon,*" and that on and out of "*Saxons*" (1 Peter ii. 4–8; Eph. ii. 19–22) hath Christ built his Church, nor have the Gates of Hell prevailed against it, as the Reformation testifieth.

The "*Seven Churches of Asia Minor*" were the bulk of *seven* of these Anglo-Israelitish Tribes, which spread out through Macedonia and Greece, and now have disappeared. Benjamin, the Light-bearer, was an *eighth*. The other two, Dan and Simeon, the *ninth* and *tenth*, had long before escaped unto the Isles, for both of them abode in ships and were the pioneers of Israel.

When Shalmaneser descended upon Israel he did not disturb the southwest coast tribes, Dan and Simeon, for the kingdom of Judah, which was at peace with Assyria, lay between them and Samaria. They each had *colonies*, however, Dan in the north, at Laish (Jud. xviii.), and

Simeon in the east, at Mount Seir (1 Chron. iv. 42), which did share in the captivity, and thus by representation, at least, all of the ten tribes went to Assyria.

Their kingdom having thus been destroyed, and their king and brethren deported, Dan and Simeon now embarked in their ships, and fled away to the islands in the north and west of Europe. Here they appear as the *Simonii* or ancient Welsh, and the *Tuatha de Daanans* of ancient Ireland. The appearance of Dan in Ireland, circa 1000-721 and 580 B.C., is unmistakably written on the pages of British history (consult Keating, Cox, The Four Masters, Dr. Warner, etc.).

It was with Dan in Ireland, thus-known there from the earliest times as the *Tuatha de Daanans*, that Zedekiah's daughter *Tea Tephi*, the sole surviving lineal descendant of David, and the preserver of his line and sceptre, took refuge at the eve of the Babylonish captivity. And it was with her that the "*Lia Fail*," or "Stone Wonderful," of Ireland came to rest beneath the throne-seat of the British monarchy. From that day down to this, from Tara (Eochaidh and Tephi) to Dunstaffnage (Fergus I. and II.), from Dunstaffnage to Scone (Kenneth), from Scone to London and Westminster Abbey (Edward), "*Jacob's Stone*" has borne true *testimony* to a line of sovereigns who have thus far more than passing claims unto the "right divine"!

But yesterday the palace of this very princess, where she rested at Tahpanhes in Egypt, was unearthed. It is still known by the Arabs as the "Palace of the Jew's daughter." Beneath its pavements lay the self-same blocks that Jeremiah, her guardian, buried as a sign. She it was who brought the harp of David into Tara's Halls and Heraldry. With her and Jeremiah also came the Ark of the Covenant, still buried in the hills of

Tara, and to discover which explorations are already upon foot.

It must be manifest that we have no time nor space for argument upon these statements in an article like this. Each subdivision needs a special and exhaustive treatment, and that we reserve for future Studies. But let us here assure our readers that the case can be made out most clearly. Naturally at present there are missing links, and missing chapters in the sequence. The stream of proof runs like a river in the desert, sinking here and there and reappearing farther on, but always in the same bed, and growing more and more continuous as we mount towards the source. This argues of a past, and promises a future, "rainy season"! The day is coming when, swollen with facts, and rising into view throughout its course, it will be like Jordan in "the latter rains," and then the current will bear all before it.

For ten years the writer has been familiar with the authorities whereon to strongly fortify the statements he has made; nor in this time has he ever come across a single fatal objection to their general truth. They simply gain in credence with investigation.

Some minds need more than others to convince them. For instance, Darwin's followers believe in evolution, while they prosecute their search for many missing links whereon alone its truth must ultimately rest! And so it is with all who search for hidden things. It is FAITH alone, well founded first on *facts enough to warrant hope*, that ever yields success!

All of the periodicals in the country could be filled with articles from cover to cover for many years and not exhaust the sources whence true demonstration may be drawn. We can but briefly here, at best, group into

rude mosaic some few of its most brilliant gems, and let them, if so be they may, disclose at least the interest of the story. Let us return to it.

The *Eight Tribes* (with small colonies of the other two) whom we left in the East, entangled as it were in the Caucasus, had a long and weary overland-journey ere they too were gathered in "the Blessed Isles." They lost their very language as they went, and stammered at uncouth vocabularies. But this was all as prophesied. Traditions faded out and genealogies were lost. Called by another name, gathering under a new and better covenant, as it was also promised, they trended slowly westward with the course of empire, towards that "north country"—"the isles afar off"—wherein alone they might recover strength. They were sifted as in a sieve, and yet no kernel fell upon the earth. They were pleaded with, in that wilderness, as though indeed they were "dear sons," and they were led unconquerably onward to their western Rest—the Land of "Shiloh," "Beulah," and of "Britham."

As with the horns of unicorns they pushed a swathe through all opposing nations, and the heathen were as dust before them, though they themselves, e'en to themselves, were seemingly but Gentiles—they had grown so "blind." Rome sought them once, and left her legions as a pledge. And what an instrument of downfall were they to the Iron Kingdom when, some centuries later, they drove the spore of nations through it and destroyed!

In this great emigration they strewed their course with the "signs" of their pilgrimage, "setting up way-marks" here and there in the traditions which they dropped. They even left their customs impressed upon the peoples through whom they passed, or whom, ac-

companying them like the stragglers and camp-followers of a vast invasion, they left behind at length, settled along their pathway, while they,—the dominant people, the leaders of the movement,—impelled by greater destiny, moved on beyond in spite of failing strength; and reached at last their “little sanctuary.” (Isa. xli. 1.)

This journey through the northern wilds of Europe was full forty times as long, from its inception to its close, as that which they had murmured at on leaving Egypt!

No wonder they were weary at its close! No wonder, when these Tribes return, if, utterly forgetful of that earlier wilderness of Sinai, they celebrate the memory of the latter one alone, and cry, “The Lord God liveth!”

There is no grander theme upon the scrolls of history than the story of this struggle of the Anglo-Saxons westward. The very streams of Europe mark their resting-places, and in the root of nearly all their ancient names (*Dan*, or *Don*) recall the sacred stream, the *Jordan*,—river of rest,—from whose banks, so far away, as exiles, they set out. It was either the little colony of *Dan*, obeying its tribal proclivity for naming everything it captured (Jud. xviii. 1, 12, 29) after their father, or else the mere survival of a word and custom; but none the less it serves to trace these wanderers like a trail. Hence the *Dan-ube*, the *Dan-ieper*, the *Dan-iester*; the *Dan-au*, the *Dan-inn*, the *Dan-aster*; the *Dan-dari*, the *Dan-ez*, the *Daci* and *Davi*; the *Dan*, the *Don*, the *U-don*, the *Eri-don*, and the thousand other *dans* and *dons* of ancient and early geography, down to the *Danes* in *Dan-emerke*, or “*Dan’s last resting-place.*”

Thence taking ships again, as though recovering from a dream of ages, *Dan* crossed the English Channel.

Since then he has abode once more in ships, whose faithful keels still cut the crests of every nether ocean on the globe.

Is there no poetry in such a theme as this ?

Prophecy is rhythmic with it, and History replies thereto in deafening chorus. Around it may the stately epic of Existence mould its meter, and, when found to be in consonance with the Divine Idea, become the Poem of the Ages. Transplant this idea to the human heart, and let it burn there dominant in Saxon breasts, and *what a Crusade will it quickly preach !*

XI.

THE PLOT OF THE ROMANCE.

THE leaders of the revolt which separated Israel from Judah at the death of Solomon were the sons of Joseph, or Ephraim and Manasseh. It culminated in a case of taxation without representation, and led to a separation of all the tribes concerned in the Birthright from those to be advantaged by the Sceptre. But God would not suffer Judah to maintain by arms the integrity of the union which this secession severed. As a conflict was threatened, he sent a prophet unto Judah to prevent it, and commissioned him to announce : "Thus saith the Lord, Ye shall not go up, nor fight against your brethren, the children of Israel : return every man to his house ; *for this thing is from me !*"

And so also was the Captivity of Israel, to which it ultimately led. Indeed the whole of Israel's varied his-

tory from that day unto this has seemed to be busy simply with developing the details of a *Romance* whose grandest consummation is still deeply hidden in the counsels of Jehovah. Verily, of the whole problem of human history, may God most truly say: "For this thing is from ME!"

In due time the tree of Israel was cut down, cast out, and left to wither on the slopes of Media. But every leaf which fell upon the rugged soil took root downwards and straightway grew again, renewed and quickened. For where they faded, till the bough was stripped, there the rootlets of the Saxon race have left their finest fibres.

Herodotus, the "father of history," tells us much about the *Khumbri*, a people who, in his day, dwelt in the Crimean peninsula and thereabout. He particularly notes that they had come into that territory from Media, which he remarks was not their original home, or birthplace. He notes their prowess, virtue, and their many noble qualities, and seems to be mystified about them. He places their appearance in Media at a time which exactly synchronizes with the deportation of Israel thither! Moreover, Herodotus, writing of the invasion of Scythia by Darius, 520 B.C., which is so fully recorded on the Behistun Rock, says that "the Scythians call themselves the youngest of all nations, as from the time of their first leader to the invasion of their country by Darius is a period of *one thousand years neither more nor less.*" It is not a little remarkable that 1520 B.C. is the date of Moses, just one thousand years before 520 B.C., the invasion of Darius! Diodorus says that "the Scythians, formerly inconsiderable and few, possessed a narrow region on the Araxes," and by a close study of Homer, Strabo, Herodotus, Diodorus, Pliny, Ptolemy, Tacitus, Josephus, Goldsmith, and others, it is

manifest that the Saxons, Scythians, and Scots,—the Cymri, Cumbri, and Khumri; the Getæ, Massa-Getæ, and Goths; the Varangs, the *Gomerim*, and the hosts of other names by which this one and the same people were variously known, at different times, and by different peoples for various reasons,—all passed as “wanderers” over the same course, and find themselves in Media at the same time, with similar traditions as to their previous history! It is clearly impossible to submit the endless corroborating quotations, and the arguments thereon, which go to support these claims, but in the literature already published upon this topic they are fully set forth and canvassed. It is more to our purpose to go *per saltum* from Media, where we find all historians locating *our admitted ancestors*, to the land of Israel, which was the cradle of at least one people *who were with us there*, and find out if perchance any of these most common names could have had their origin in Palestine.

And first, the Mother of these *Gomerim* was *Gomer*, the daughter of Diblaim, and her progeny, so ill-conceived, were named of God himself Lo-AMMI—“not my people, and I will not be your God” (Hos. i. 1-9). “Yet,” says the Prophet in the same breath that he gives them this first name, “the number of these *children of ISRAEL* shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that in the place where it was said of them, Ye are not my people, there it shall be said unto them, Ye are the sons of the Living God” (Hos. i. 10). And so we are, for God has changed our symbolic name long since to AMMI in the very way that Hosea’s writings indicate. Hailing from Gaelee or Galilee, we have for centuries been known as *Ga-els*, *Wa-els*, and *An-ga-els*,

all meaning "sons of God." "About three hundred years after the first settlement [of Scotland] a body of Irish Dalraids of Antrim went to Alba under the leadership of Fergus Mór, son of Erc, and his brother, and founded on the basis of the previous colony a new Dal Riata which became known as *Airer Góedel*, or 'region of Gael,' a name now pronounced Ar-gyle." This word Gyle, or Góedel, means "*sons of God*" (See Encyc. Brit. vol. xiii. p. 247). It is likewise to be noted that Argyle is like the Hebrew Arsereth, Ar Moab, etc.—i.e., region or city of Gaels, of Sereth, of Moab, etc. So, too, we have been called "*Gauthai*," in days gone by, which means the same; and "Christians,"—sons of the Son of God. Ortellius tells us that the Goths took their name, *Gauth* or *Gauther* (People of God), because of the great glory of God requiring to be asserted and maintained; II. Esdras xiii. 40 seems to corroborate this idea, and among a host of other references *Olaus Magnus* states that Goth "*signifies good or God in the Gothic language.*" The form *Gutthiuda* given in Smith's Dictionary of Greek and Roman Geography is Gotth-*iuda* (Gotth-Judah, i.e. "*the praise of God*"!). "This people, notwithstanding at first they were called Goths, yet, by reason of old historians, they were sometimes called *Getes*, sometime Danes," says Polydore Vergil (Hist. Eng., vol. i. bk. 5); and if the character of this summary *permitted such a digression, pages of quotations and references could be given* to show that the Daci, Deci (*decem, ten?*), Saci, Saxi, Gothi, Getæ, Scythi, Scothi, Kymri, Cymry, Symry, Simoni, etc., were, all, names used by themselves, or by others, to refer to branches of one and the same people, who are the English, or *An-gael-ish*, to-day,—for the links are already so perfect and so con-

secutive that were the Darwinian theory as fortunate it would have been found in Genesis !

Now it is well known that Israel was thus cast away as "not my people" on account of Baalistic worship. They were known as the House of Omri. He it was who built Samaria, the capital of Israel. Omri ruled there, died there, and was buried there. He gave his statutes (Mic. vi. 16) to Israel, and was by far the greatest king of this schismatic kingdom since the days of Solomon. Upon the Assyrian tablets (Shalmaneser's), upon the Nimroud Obelisk, in the annals of Sargon, and in those of Tiglath-Pileser, this kingdom is *always* referred to as the *Beth Khumree*, and their capital is spoken of as *Khumree*. For instance, "Jehu the son of Omri" is written on the Nimroud Obelisk "*Yahua-abil-Khumree*." Rawlinson in the *Athenæum*, March 27, 1852, discussing this topic, says: "Jehu is usually called in the Bible the son of Nimshi—although Jehoshaphat was his actual father (2 Kings ix. 20); but the Assyrians, taking him for the legitimate successor to the throne, named as his father, or rather ancestor, 'Omri, the founder of the kingdom of Samaria—'Omri's name being written on the obelisk, as it is in the inscriptions of Shalmaneser, where the kingdom of Israel is always called the country of *Beth 'Omri*.'" Dr. Hincks observes: "The title, 'Son of Omri,' is equivalent to that of *King of Samaria*, the city which Omri built, and which was known to the Assyrians as *Beth Omri* or *Khumri*."

But the derivation of Kumree, Cumbri, or Cimrim, etc., is far more directly traced to Israel's sin of *Baal* worship, where by they became in a special sense the "House of Baal," or "*Beth Kymry*." Canon Lysons says as follows: "Again we find כמר, Cimir, or Cumr, is to turn,

to roll round and round, synonymous with Gal, Dur, and Tur, and as a noun masculine plural כַּמְרִים, *Cum-rim* (Cimrim, Cimri), *Chemarim*. Under this name are Baal's priests spoken of in Zephaniah i. 4, and in 2 Kings xxiii.—‘ordained to burn incense in the high places;’ ‘that burn incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.’”*

In the annals of Tiglath-Pileser we find it recorded, in corroboration of 2 Kings xv. 29, 30 : “The land of Samaria [Beth Khumri], the population, . . . the goods of its people . . . I sent to Assyria. As they had slain their king Pekah, I appointed Hoshea over the kingdom.” In Sargon's annals : “By the help of the sun I captured the city of Samaria [Khumree], and carried into captivity 27,280 of its inhabitants.”

Now fate (?), or Providence (!), is strangely sending all of these yet to be invaluable links in the records of *our own* past history into the *British Museum*! And the past and present generation have translated them, ignorant as yet of what a service they have performed both for themselves and their posterity !

But Omri was a captain of the Tribe of *Issachar* before he seized the throne of Israel, and his native state *Issachar* was situated at the very centre of the kingdom of *Isaac's* sons. Within the borders of this same state were the cities of *Scythopolis*, *Succoth*, and *Issachar*, so suggestive of the names *Scythian*, *Scoth*, and *Saxon* which indiscriminately cling to the people we are tracing ! From the days of Abraham our father, we have but

* [Supporting this view, Canon Lysus quotes Vossius, Eupolemus, Rawlinson, Grotius, Castalio, Lord Herbert, Valablus, Parkhurst, Homer, etc., etc. *Vide* “Our British Ancestors,” Lysons, pp. 182-188.]

sojourned even in the Promised Land! We have been Scots and Scythians, “wandering Jews” and “wandering Saxons”!

The outskirts of these three cities were within a radius of five miles of each other, and were near to that southern extremity of the sea of Galilee which was the objective point of all the early invasions of Palestine. It was in this very region, too, that, bordering upon the famous battle-plains of Esdrælon, the conquered tribes were collected by their Assyrian captors ere they were driven out upon that exile which has not terminated yet!

But where Herodotus leaves the *Khumbri*, there Sharon Turner—the Father of Anglo-Saxon History—finds as *Cymri* or *Kymri* the Angles, Saxons, Jutes, Danes, and Normans! and, blindly ignorant of the significance of his researches, he, too, traces them still farther back over their route until like Herodotus he locates them in Assyria, in the cities of the Medes, and on the river Gozan,—the very places where Israel, led out of *Khumree* by Shalmaneser, had been cast away!

Thomas Stephens, a distinguished Cambrian scholar, in the preface to his “Literature of the *Kymry*,” observes: “On the map of Britain, facing St. George’s Channel, is a group of counties called Wales, inhabited by a people distinct from, and but very imperfectly understood by, those who surround them. Their neighbors call them *Welsh*-men. Welsh or Walsch is not a proper name, but a *Teutonic* term signifying ‘strangers,’ and was applied to all persons who were not of that family: but the proper name of these people is ‘*Kymry*.’ They are the last remnant of the *Kimmerioi* of Homer, and of the *Kymry* (Cimbri) of Germany. From the Cimbric Chersonesus (Jutland) a portion of these landed

on the shores of Northumberland, gave their name to the country of *Cumberland*, and in process of time followed the sea-side to their present resting-place, where they still call themselves KYMRY, and give their country a similar name. Their history, clear, concise, and authentic, ascends to a high antiquity. Their language was embodied in verse long before the languages now spoken rose into notice, and their literature, cultivated and abundant, lays claim to being the most ancient in modern Europe."

We have elsewhere alluded to the probability of these people being the Simeonites who came directly from Palestine with Dan, *via the sea*, and as the *Simonii* appear in southern England about 720 B.C. Both Dan and Simeon, of course, belonged to the "Kingdom of Omri" (Khumree) and were CYMRY. To this term, however, Simeon seems to have clung far more tenaciously than did the *Tuatha de Daana'ris*. The latter, throughout their history, seem to have followed the more ancient proclivities of Dan (Jud. xviii. 12), and to have named everything they could after themselves or their father. Thus in Ptolemy's map of Ireland we find *Dan's-Lough*, *Dan-Sowar*, *Dan-Sobairse*, *Dan-gan*, etc.

Savile, in his paper "Are we Israelites?" says: "This name Kymri, or Cymry, as it is more commonly written, is in reality the plural of *Kymro*, meaning 'a Welshman,' and the country of the Kymry is called by themselves KHYMRU, which has been Latinized into the well-known name of *Cambria*. The letter *y* in the Welsh language has two powers, and both these powers are active in the word *Kymry*. This letter *y* sounds as *u*, except when it stands in the last syllable of a word, and then it has the sound of the Italian *i* or the English *ee*! Hence the correct pronunciation of the country Wales,

or land of the Cymry, in its ancient tongue would be as near as possible to the names *Kumree*, *Khumree*, or *Khumri*!”

Moreover, Rawlinson observes that “the identity of the *Cymry* of Wales with the *Cimbri* of the Romans seems worthy of being accepted as an historical fact upon the grounds stated by Niebuhr and Arnold.” He concludes, significantly for us, as follows: “That a people known to their neighbors as *Cimmerii*, *Gimiri*, or probably *Gomerim*, attained to considerable power in western Asia and eastern Europe, within the period indicated by the date B.C. 800–600, is a fact which can scarcely be said to admit of a doubt. . . . It is also very remarkable that in the Achaemenian inscriptions, the *Sacan* or *Scythic* population, which was widely spread over the Persian Empire, receives in the Babylonian transcripts the name of *Gimri*, which looks as if this were the Semitic equivalent for the Aryan name of *Saka* or *Scyths*. Perhaps both names originally meant ‘nomads’ or ‘wanderers,’ and only came in course of time to be used as ethnic appellatives. It is clear, however, that by Herodotus the term ‘*Cimmerian*’ is used distinctly in an ethnic sense, and it will be interesting to trace the history and migrations of these Cimmerians—a people which has an antiquity of above 2500 years, and has spread from the Steppes of the Ukraine to the mountains of Wales”!

And indeed it is “*interesting*”! absorbingly so to us, who now, unless we are intentionally blind, must see that there is Saxon *continent* whereon to build the loftiest genealogy. Even in the few quotations that we have made the identity of these many-named peoples must be apparent, and the intermarriage of Israel’s special prophet Hosea (i. 1–3) with *Gomer*, by the

command of Jehovah, appears to be typical of the intermixture of the races of the House of Israel and the *Gomerim* which took place within the two centuries immediately succeeding their deportation !

Syria was ancient *Scythia*, and “a Syrian”—or a Scythian or wanderer—“am I,” said Jacob, Isaac’s son, to Pharaoh. Centuries later, when *Fenusius Farsa*, or “Scytha” (the son of Mohul, the son of Ethan, the son of Zerah, the son of Judah, the son of Jacob) settled there, as settle there he did, according to the *Milesian* (!) records, the land renewed its name in him. This settlement antedated that of Israel itself, even as that of *Milesius* antedated that of David’s line in Ireland, and received that line, *in wedlock*, still later down the centuries. Marked with the “scarlet thread” of royalty from birth, the line of Zerah (Gen. xxxviii.) then at last got Judah’s sceptre from the “*Tender Twig*” of Pharez’ house (Ezek. xvii. 22; Jer. xliii. 5–7), and in “*Tea Tephî*,” the Hebrew, eastern princess, of Irish chronicles, *David’s* own sceptre, saved by a woman, kept its full Scythian sway.

“I will overturn, overturn, overturn it,” said the Lord in Zedekiah’s day : and so he hath. For he removed the diadem from Zedekiah, that “profane and wicked prince of Israel, whose day had come,” and thus took “off the crown” from the head of Pharez. Fleeing in the female line to Zerah it was no longer “the same.” He that was “low” was “exalted,” and he that was “high” was made “low.” Thus the “breach,” pronounced on Pharez at his birth, received fulfilment; nor will it ever be healed “until He come whose right it is,” even Christ the Son of David, through Mary his mother, by actual descent, and through Joseph, his *legal* father only, by the Hebrew law—for He was “the

Son of the Living God"! And how, pray, was it *overturned* these THREE times, so explicitly and so ominously pronounced against it in Ezekiel xxi.? Let History answer: From Palestine to Tara, through Tea Tephi, it was *overturned*; from Tara to Scotland, through Fergus, it was OVERTURNED; from Scotland to Westminster, through James the First, it was OVERTURNED. And there it *rests* upon the "Bethel" which has accompanied it, "until He come whose right it is," and of whom God says, "I will give it unto HIM."

But the plot of this romance is too intricate for our brief space. It has filled the centuries with such thickly-written pages that no eye but that of quickened faith can scan them fast enough to catch the poetry and beauty they conceal. Is it not passing strange that any sons of such a race as this should thrust their tongues out at so great a truth, lest, forsooth, the people see it and believe?

XII.

THE CONCLUSION OF THE MATTER.

OUR subject burdens one with its immensity; and well it should, in order to maintain its claims! For if it be the *truth*, it is the greatest miracle of history, and down before it, when "its ancient things" are clearly demonstrated, Infidelity, in every form, must crumble into dust.

The difficulty under which one labors in discussing it

is, not to find material for argument, but to discriminate amid the mass which overwhelms him; for volumes could not hold the "Pros," and answers to the "Cons," which so conspire to demonstrate it as beyond all peradventure *true*.

It has already conquered, and it will grind to powder those who have temerity enough to stand before it. The world may be defied to produce against its general verity a single fatal objection. It is destined to prevail. For He who is the former of all things, the Lord of Hosts is his name, speaking of Israel as the rod of his inheritance, says of his chosen people thus (Jer. li. 19-23):

"Thou art my battle-axe and weapons of war:
For with thee will I break in pieces the nations,
And with thee will I destroy kingdoms;
And with thee will I break in pieces the horse and his rider:
And with thee will I break in pieces the chariot and his rider:
With thee also will I break in pieces man and woman;
And with thee will I break in pieces old and young.
And with thee will I break in pieces the young man and the maid;
I will also break in pieces with thee the shepherd and his flock;
And with thee will I break in pieces the husbandman and his yoke of oxen;
And with thee will I break in pieces captains and rulers."

This is an address unto Israel, as the Fifth and Final Monarchy, the Empire of Stone seated upon the Saxon Stone of Empire! It is spoken against Babylon in a double sense, as the Head of the Gentile Image of Em-

pire, and as the Genius of Abomination. Against them both shall Israel, doubly called in Isaac's name, be strengthened, and prevail.

The realization of our lofty genealogy assures us of an ever-growing concord between Ephraim and our own Great People. It looks towards the moulding not remotely of every spear and sword into the pruning-hooks and ploughs of a world recovered from strife, and all of whose nations shall have accepted blessings which are also to be theirs in Abraham our father.

It is idle to predict a limit to the influence for good which an acknowledged acceptance of this truth will secure to England and America alone. Nor may we ever set a boundary to the far wider influence which an uncontested fraternity in Joseph must exert in turn upon the nations round about us.

The peoples of the earth must see this truth in time, and in its light must "flow unto the Lord" in willingness. But as for us, the time is now upon the Saxon race! The arguments are clear enough to awaken Israel now. Moreover, let but Tara yield her sacred treasures to the light, or let Victoria's proclamation solve the Eastern Question, and a nation will be reborn in a single day!

But, were this truth by others scorned, and yet by them, by "Brothers John and Jonathan" believed, the greatness of the Saxon stock would dominate the world more irresistibly than even now, when with but faint acknowledgment it reaches on towards its certain destiny.

On far less evidence than this lost treasures have been traced. What priceless treasures glitter at the feet of such as will give heed to this! It is "life from the dead" to us, for it is Christian unity within the Saxon fold, and oneness in each Saxon heart!

In this expanding theme the true Philosophy of History is spread before us. Beneath the glare of this Identity, the clear reflection from its panoramic vistas takes significance so new, so startling, so marvellous, so thrilling, that all the links of universal history become but one harmonious sequence in a chain of evidence that is anchored in conviction.

Beneath its light the pages of prophecy read as the story of to-day, and God's sure Word *becomes the Record of OUR OWN GREAT RACE!*

In dignity this topic has no compeer, and to him who lends himself a willing and an unbiassed student of its claims it will afford a subject of unending scope.

Its evidence is cumulative. Herein lies its strength and its vitality. The very objections urged against it breed but further demonstration. Many say, for instance, that these tribes were never "lost," that they were merged into the "Jews," returned with them after the Babylonish Captivity, and are now only missing in the sense of being thus blended with that wandering race. The bulk of the objections which have hitherto been raised are similar to this, and are as easily refuted.

Those who maintain this view not only array themselves against the plain reading of the whole context of the Scriptures, but proclaim their ignorance of history as well. Josephus denies their statement, and boasted to the Romans that the bulk of Abraham's descendants, "the Lost Tribes," had never come beneath the Roman yoke, but were in his days beyond the Euphrates and a mighty people. The Jews themselves in every age refute them, and in our own avow that "Israel" is not among them, but must yet be "found," and with them must return to Palestine,

Furthermore, it is significantly probable that "Israel"

has never been beneath the yoke of any one of the four empires that formed a part of Daniel's prophecies ! Nebuchadnezzar's dream of empire was one hundred and sixty-seven years after Tiglath-Pileser's first inroads upon Samaria, and over one hundred years after its total destruction. Now it was explicitly prophesied that Israel's absolute period of subjugation should be *short*. Traditions run to that effect, and history lends itself to the idea. The Captivity was completed by Shalmaneser in 721 B.C., and in exactly twelve years thereafter Sennacherib's host was stricken, and Media *revolled* from Assyria, 709 B.C. This was fully one hundred and four years before Nebuchadnezzar's accession (605 B.C.). Now it is more than probable that Israel, profiting by the confusion of Media's revolt, took this occasion to pass northward through the Passes of the Euphrates and the Gate of the Caucasus and gain her freedom (II. Esdras xiii. 39-50). Hence, as the Gentile image of empire comes into active rule with Nebuchadnezzar for its head of Gold, Israel had been free for an hundred years and had already started on its westward journey to find the Sceptre which already, *then*, was waiting its arrival in the Blessed Isles. Nor *can* it be, if Israel *be* the kingdom which God was to set up "in the days of those kings," that *she* as Jehovah's "*Stone Kingdom*," born to dominate from *birth*, should ever have been under hostile rule !

It is to be noted in this connection, and accepted as a *sine qua non* of the integrity of Israel's identity with the Anglo-Saxon empire of to-day, that neither Rome nor any other section of the Gentile image of empire ever held control or domination over "the Stone Kingdom." And it is a literal fact that they did not. We have already alluded to the boast of Josephus that the Roman

legions had never held their eagles over the great body of Israel, of which, let it be remembered, is the Stone Kingdom; but that in his day, i.e. at the Christian era, these ten tribes were far beyond the Euphrates, and already a host not to be numbered or measured. Moreover, while Rome held her precarious tenure of southern and eastern England it must be remembered that David's throne was safe in Ireland, which was never under Roman power. Still further, it was just at that time when Rome notified Britain that she must protect herself, and withdrew her legions, that Ireland began to invade Scotland in force. This drove the Picts south in such numbers that they, the Britons, the *Kumree*, applied to the Saxons across the channel for help.

And then it was that the Overland-Column, invading England as allies, came to stay as denizens. Hengist and Horsa, the Angles and the Danes with their seven subdivisions (whence the Heptarchy!), were old and unconquered enemies of Rome, and in England they soon dominated the traces of Roman civilization, and joined at last under Egbert. These were seven of the tribes of Israel. They found an eighth, Simeon (the Welsh, or old Britons, unconquered by Rome), already in the west, and soon were joined by Dan, the ninth, when ultimately Ireland came into the Realm. But ere this final rounding of the number, Benjamin, the Normans, of the same kith and kindred as the Saxons, with the *wolf* of their tribe upon the prow of their ships, came in, and literally fulfilled the promise pronounced upon it at Jacob's bedside (Gen. xlix. 27). They, too, had never succumbed to Rome, and thus were all of these unconquered elements which make up Israel's "Stone" united in the isles. There is in fact no flaw to be found in this story, and

the further we push our investigations the clearer is the light shed through it.

And that England is the literal successor to Empire such as Rome, even, never swayed, we have unbounded testimony. Thus Webster grandly says of her: "A power to which, for purposes of foreign conquest and subjugation, Rome, in the height of her glory, is not to be compared; a power which has dotted over the surface of the whole globe with her possessions and military posts, whose morning drum-beat, following the sun, and keeping company with the hours, circles the earth with one continuous and unbroken strain of the martial airs of England."

"I often think," says Rev. J. Baldwin Brown, already quoted from, in his "Glory, Burden, and Sorrow of Empire," "that England has succeeded to two great inheritances—morally the legacy of the Jews has passed to her; politically, the inheritance of Rome. . . . Politically, we seem to have entered into the inheritance of Rome; what she was to Europe, we are becoming in a large measure to the people who are scattered abroad over the face of the earth. Beyond all other peoples, we have developed a faculty of ruling a variety of races, differing widely in character, culture, and religious faith; and when we rule we have the same aim—to maintain peace and develop the resources of the peoples who are subject to our sway. As Rome drove her grand highways through Europe, so that the world's traffic might securely pass, and left her roads, bridges, and towns, as a legacy to Christendom, so we are spreading the network of our ocean highways, our telegraph wires, our railroads, and our commercial settlements over the whole earth."

It was through the "Gate of the Caucasus," "the Pass of Dariel," that Israel disappeared. It is also

called "the Sarmatian gate," as it leads into the territory of the Sarmatians, as these very people called themselves while resting there. This region is just north of the Caucasus in ancient geography, and not a few have shown upon good philological grounds that the name Sarmatia was *Samarian*, and derived from the earlier home of these Cymry-Scyths, or Saxæ of *Samaria*. But be this as it may, it is certain that the Bible itself records their exit through this Gate with the God of Isaac in front of them as a Pillar and a Cloud. Thus, in the very year of their escape, the Prophet Micah (chap. i. 1), writing "what he saw concerning Samaria," says as follows :

"I will surely assemble, O Jacob, all of thee;
 I will surely gather the remnant of Israel;
 I will put them together as the sheep of Bczrah,
 As a flock in the midst of their fold:
 They shall make great noise by reason of the multitude
 of men.
 The breaker is come up before them:
 They have broken up, *and have passed through the*
 GATE,
They have gone out by it:
And their King shall pass before them,
And the Lord on [at] the head of them"!

(Micah ii.12.)

In II. Esdras (xiii. 40-48) we can follow them still farther, and to a place in Rumania (in the Danubian Provinces) called *Arsareth* still, and situated upon the river Sereth. Thus far, on their westward journey, does the Sacred Record *itself* conduct them, while meeting it *there*, and *overlapping* it, back to the very Median origin, the Saxon story makes the chain of evidence complete.

The very identity of the "Jews"—a people scattered among all nations, never lost, and literally fulfilling every prophecy against *them*, a people whose existence is a standing demonstration of the integrity of Jehovah, demands that *likewise*, and to a *tenfold degree*, the Ten-tribed Kingdom shall fulfil all prophecy relating to *themselves*. There is no spiritualization about the curse (!) which has pursued our brethren of Judah for full eighteen hundred years! The burden has been heaped upon them in its full material weight, and they are under it to-day, save such of them as dwell with "Israel." Nor, alas! are *they*, yet, very greatly favored! Not one jot or tittle of the edict has been lifted. Why, therefore, should we longer seek to find in Israel's promises merely *spiritual* meanings, and sever from the Birthright, which more than all was meant by Jacob to be *temporal*, its very substance?

To the kingdom of Judah was promised the "Law-giver;" and though His own received Him not, He came, fulfilling all that prophets had predicted. So unto the kingdom of "Israel" must accrue the full measure of its "Birthright." This must be as literally realized wherever Ephraim and Manasseh are to-day, as are the bitter burdens which bend Judah's back.

Whatever may have been involved in the blessings originally given unto Abraham, repeated unto Isaac, and amplified to Jacob, it is certain that they were understood and expected to last, expanding constantly unto the very end of time. To the Patriarchs themselves they were explicitly conveyed under two widely separated and contrasted heads—*spiritual* and *temporal*. Shall the one succeed, and its companion bear no fruit? Would not such a fate destroy our credence in the first as well, and thoroughly disparage all our faith? These temporal blessings were promised not alone to Israel,

but through them, as instruments and means, were far more broadly promised unto all mankind. Even Judah must find Israel to share them.

Speaking of this coming back of Israel and Judah, the spirit of prophecy says in Isaiah (xliii.) :

“Thus saith the Lord that created thee, O Jacob,
And he that formed thee, O Israel,
Fear not; for I have called thee by my name; thou art
mine.

Since thou wast precious in my sight,
Thou hast been honorable, and I have loved thee ;
Therefore will I give men for thee,
And people for thy life.

Fear not, for I am with thee ;
And I will bring thy seed from the east,
And gather thee from the west ;
I will say to the north, Give up ;
And to the south, Keep not back
Bring my sons from far,
And my daughters from the ends of the earth.
Bring forth the blind people that have eyes,
And the deaf that have ears.

Let *all* the nations be gathered together,
And let the people be assembled:
Who among them can declare this,
And *show us former things* ?
Let them bring forth their witnesses,
That they may be justified :
Or else let them hear and say, *It is the truth.*
I have *prophesied*, and have *saved*,
Therefore ye are my WITNESSES,
Saith the Lord, *that I am God* !
And there is none that can deliver out of my hand :
I will work, and *who shall let it* ?”

Truly are the ways of the Almighty past finding out ! And a retrospection over what has thus far transpired in the history of a creature driven out of Eden, but with the promise of return at last, only goes to establish more conclusively than ever the unsearchableness of Him whose ways lie in the deep.

There never was a day in which earnest Bible study was more necessary than this present one, nor was there ever one in which so rich a harvest stood ready for the reaping. Most religious people are literally afraid to investigate the Bible, and well they may be if the canons of the "Higher Criticism" are to guide their study. Most of the laity consider it to be beyond their sphere, and so far as "Moses and the Prophets" are concerned, even the clergy almost entirely neglect them.

We readily grant that Sin, Repentance, and the Gospel of a *Saviour* are the vital "ends" of apostolic work. Nevertheless we hold that Christ and the Resurrection *cannot* be successfully preached *in this age* upon the undermined foundation left by the Higher Critics. It is well for them if they can hold their own souls within the fold ; we question it; but be this as it may, it is the *rest of men* that are the ones whom Christ desires to save, and *they* have logic left and cannot be savingly reached by any other means than a logical exegesis of the whole Bible, and a satisfactory explanation of its inspiration as such, upon the basis that it is "*the truth, the whole truth, and nothing but the truth.*" For not though one arose from the dead will men *believe*, unless they likewise are taught to *believe* implicitly and are made to *understand* "Moses and the Prophets."

It is the Bible that Atheists and Infidels attack,—the Old Testament chiefly,—for they are logical, and perceive that if the foundation goes the superstructure

cannot stand, no matter how eloquently it can be clothed in Agnostic sermons. Hence this Old Testament is our one and only bulwark of defence, and the Romance of History will make of him who reads "Moses and the Prophets" in the light of Anglo-Saxon facts, a GNOSTIC who can fully show wherefore he "knows."

It will not do to preach Christ and deny Moses. It will not do to doubt the universality of the flood, and ask men to accept a Saviour who alludes to it! It will not do to doubt Joshua's long day, with the sun and moon poised in mid-heaven while he fought, and yet stultify our hearts with hopes of a longer day when even sun and moon will not be needed! If the story of Eden and the deluge, of Jericho and Joshua, are myths or fables and not literal facts, then to the still *rational* mind all that follows them is equally so, and faith, lost in those who foretold his advent, can never be savingly and logically found again in Christ and his apostles.

If, therefore, we are to resume our place militantly among the noble army of those who have already testified for Jesus Christ with their lives and works, we must repudiate *in toto* this iniquitous school of criticism and recapture, somehow or other, the Ararat redoubt, replace the long day in our scientific chronology, believe Moses rather than the Moabite stone, and the Bible rather than a sunburned brick picked up at Babylon.

As the study of prophecy was impressively recommended by the Saviour, we must *study* it, and do so until we understand it; but in no wise may we dare to alter it in jot or tittle!

In this position we are at one with all true Christians; and that our own strictures upon the modern school of "Higher Critics" are not eccentric, nor too severe, we intend to show by quoting here, at length, the able

editorial with which the New York *Observer* of November 28, 1889, summed up the whole discussion :

“ Archdeacon Farrar delivers a sermon to preachers in a popular magazine, in which he rebukes less learned and distinguished divines of the orthodox type for their presumption and perversity in making war on the ‘ Higher Criticism.’ His entire paragraph amounts to nothing more than asserting that plain men, such as ordinary ministers of the gospel, have no capacity or right to speak positively in regard to processes and results which belong exclusively to great scholars and philologists. This notion has been made conspicuous in this country by the prominent use of the phrase, ‘ snorting at criticism.’ From the very outset the Higher Critics have claimed to occupy this sublime position, and in private as well as in public have expressed their disgust at the fact that comparatively unlearned men presume to question the nature and value of their work. But these gentlemen, like all other laborers in the intellectual world, are rapidly learning that however learned they are, their work is of no practical value whatever until it is done in such a way that the average intelligent, educated mind can perceive its truth and accept its conclusions and inferences. Shakespeare himself would have written in vain if he had not written in such a way that the reading world could recognize his matchless power. In regard to the results of such work as is done by the Higher Critics, it is not essential that the details of their labors should be exhaustively examined in order to come to an intelligent conclusion. It is the basis on which these labors are conducted that makes them valueless to numbers who are as competent to decide such matters for themselves as any teachers in the world. From the beginning, many thoughtful men have utterly refused to

accept the canons of this criticism laid down as laws and methods. Consequently, they had no hesitation in speaking with utter contempt of what was presented to them as authoritative information in regard to sacred writings. We have spoken our own mind so often in regard to masses of this Higher Criticism as impious nonsense, that we do not reiterate our own judgment at this time, but quote some of the many opinions that are now given by those who are leaders in the world of thought and reading. This is the way, for instance, that the *London Spectator*, October 12, speaks of the work of Eichhorn, whose phrase, 'snorting at criticism,' has been domesticated in this country by Professor Briggs:

" 'Towards the end of the eighteenth century, the first use—we might say abuse—of the method of Grotius was made by Koppe, and soon followed* by Eichhorn, who connected all the prophecies of Isaiah with contemporary events, by the rough-and-ready method of cutting them up into fragments (Eichhorn made eighty-five) and attributing the greater part to various writers of various times, and so got rid of all those elements of prophecy which Grotius had recognized and respected. Such was the ardor with which this Procrustean process was adopted by succeeding commentators, that their combined efforts would have reduced the genuine Isaiah to five chapters and six verses of a sixth, only that in a variety of cases the evidently spurious prophecies of one critic had all the proofs of genuineness in the eyes of another. There is an amusing account of this fight of Kilkenny cats by Dr. Alexander, quoted in Sir Edward Strachey's "Jewish History and Politics." The German critic (unhappily followed by the English) employs his faculty of re-creating lost historical facts out of his inner consciousness, and then puts them in the place of such

actual facts as do remain. He thus holds himself able to decide that certain prophecies of Isaiah are genuine ; and that all the prophets, including Isaiah, had a certain method of dealing with national events. And then he pronounces dogmatically that the prophecies attributed in the book, as it has come down to us, to Isaiah, are not by Isaiah, but spurious, if they differ from his supposed genuine style of thought and method. It is very much understating the case to say that it is as if a commentator on Shakespeare should pronounce that certain portions of his plays—say, either the historical or the comic scenes of “ Henry IV.”—are the genuine work of Shakespeare, and that therefore the others must be attributed to some one else.’

“ Now, every one who has followed the windings of this current of Biblical criticism on literary and philological lines knows well enough that this class of critics differ widely in their conclusions. We are constantly assured that the nominally orthodox teachers who follow in these lines do not accept all the destructive results of these vaunted methods. But they do not hesitate to admit enough to show that they have lost completely their old reverence for the Scriptures as the infallible Word of God, and that they are largely under the guidance of men who treat the Bible as Jéhudi did the prophet’s roll, when ‘ he cut it with a pen-knife and cast it into the fire that was in the hearth.’ That we are not alone in this impression is evident from such remarks as this by the *John Bull*:

“ ‘ What is called the “ criticism ” of the Old Testament consists of a series of idle conjectures concerning the dates and the authorship of the books and of the various parts of them. The reason why these conjectures are put forth is this: That the “ critics ” are *infidels* who want

to overthrow religion by casting doubts on the Bible. Their efforts are concentrated on discrediting anything in the Bible which implies miracle or the supernatural. When future events are foretold, they say that the prophecy is a fraud, having been written after its alleged fulfilment. When God's miraculous dealings with man are narrated, the "critics" set to work to show that the story is an embellished version of some purely natural occurrence. When the author declares that he himself was an eye-witness of the marvels he relates, the "critics" say that the work is a late forgery. Afterwards, when their guess-work has been proved baseless and their arguments torn to tatters, the "critics" publish new books carefully ignoring all that has been urged against the old ones, and simply reaffirming dogmatically their former conclusions. Then certain weak-kneed Christians, deeply impressed with the audaciously positive assertions of the destructive school, hasten to accept them as the undoubted "results of criticism." They fly to church congresses to "warn" their brethren against the danger of disputing these "results." They wildly attempt the impossible task of "serving two masters." They imagine they can still remain Christians and still profess a reverence for the Bible as a whole while accepting in detail the destructive theories of the Rationalist school.'

"Archdeacon Farrar should now look after the press as well as the pulpit, for it is evident that there is a great increase in this practice of 'snorting at criticism.'"

Thus far the *Observer*; and there is no uncertain tone to the note it sounds. But in accepting "Moses and the Prophets" literally fulfilled in Christ, we must be equally candid, equally logical, equally sincere, and accept them to the same degree in Israel lost and *Israel Found Again*, according to the parallel predictions

which have been reserved for these our days, and which therefore bring on *us*, equally with those who trode the streets of Jerusalem with Jesus Christ, the grave responsibility of recognizing the fulfilment of the Word of Inspiration or rejecting it.

Upon this platform we take our stand, and it is because it is a **SOLID** one that we *can* stand upon it—logically, fearlessly, spiritually, and *literally*! Its pillars are all there, and they run up into Anglo-Saxon facts which any one may read, since all men live and move and have their earthly being in and out among them, and they run down into Israelitish foundations, laid of old by **ONE** that worketh upon foundations that *endure*! (Isa. xliii. 13.) This is, indeed, the Temple of the Generations (Eph. ii. 19–22); for like its archetype it has been reared of God (Job xxxviii. 1–7), and, true to prophecy, it was “cut out without hands” (Dan. ii.), and like its type it has been reared in *silence* (1 Kings vi. 7), and like its antitype, “Jesus Christ himself,” it is beyond the comprehension of an “Evolutionist” (Matt. vi. 24–33).

XIII.

“THE SHAKING OF AN OLIVE TREE.”

AMONG the many contrasts between these “latter days” and those of old, there is none so striking as that which enables us, by means of printing, steam, and energetic publishing, to reach myriads of minds at once.

When it is realized that this volume—the Introductory

one, of a Series of Studies which we hope to offer to OUR RACE—may, by God's blessing, within a very brief space of time, be seen by several millions of men and women, and may perhaps be actually read by some thousands ere its first edition has ceased to travel to its remotest destination, the grand possibilities of our generation dawn upon us.

This is the day in which to spread a truth and give it to the world! There never was an age in which a herald could be heard over a wider area, nor one in which discussion could be so free and searching, and conclusions drawn from premises so multifarious.

In this connection the author is constrained to make an appeal to his audience and jury, the public. There are occasions when such an alloquy is justifiable. He is convinced the present is such an one.

For many years he has solicited the press and prominent publishers of our country to recognize the dignity of this theme. Hitherto his entreaties have always been in vain.

It has made no difference how or from what standpoint he has touched upon this topic, the result has been the same—"a rejected address." It has been declined with thanks so often, that his letters would fill quite a generous scrap-book.

The religious press has avoided it for fear of creating discussion, or has replied that it is of "too little interest and importance"! Standard periodicals find it against their unwritten customs and traditions "to give such enormous prominence to an author's studies"! Others have had conscientious scruples against advancing novel ideas! Some have queried, "Is it strictly *orthodox*?" and "How will it affect our *reputation* if we put our imprint upon such a theory?" And so with one consent

the manuscript has begged from press to press and been declined, cast out, rejected, and despised. In the mean time the daily press has rarely lost an opportunity to fling short-sighted ridicule upon the topic, and publishers have met the entreaties of its advocates with the significant remark that “*there is no money in it*”! “It is not in our line,” etc., etc.

They have none of them gone in themselves, nor have they suffered them who would to go.

In the interim Max O'Rell has viewed the drama with a French lorgnette, and has reported it with *badinage* to the idlers in “Vanity Fair;” while Mr. Ingersoll has taught many a “Foolish Virgin” that her lamp were better empty than replenished with prophetic oil!

But “facts are facts,” and woe to him who essays hereafter to withstand them! The motto of the ancient Khymry was

“Truth against the world!”

Let us who are their children flaunt it o'er the world, nor fail in confidence that it alone prevails.

That all of these obstructionists are wrong is what the writer would now demonstrate. In early days it was well enough to give “milk to babes” in intellect, but the present generation can digest stronger food. Let us have *meat*, for surely now we are of age!

“Write us a popular article.” “Don't go into it too deeply.” “We do not believe that you will obtain a hearing any way”—such are the replies that greet one burning with the truth of such a theme!

We take them at their word, and briefly tell the simple tale to show that it *will* start the Saxon pulse. The writer has a more substantial faith in the might of an idea, and in the literary laity, than those who presume to decide for them what they desire to read.

He believes that this subject has that *uberty* of might which makes a Creed prevail, and which gives it dominance until it rears a tower of strength.

So far as his experience goes, this story, if told at all consecutively, never fails to elicit, not merely interest, but so thorough an enthusiasm as to give new life unto the very dead in faith. Paul to the Romans (cap. xi.) burns with eloquence upon this very theme; how is it, O ye preachers of Paul, rather than of Moses (Luke xvi. 29), and of Christ (Luke xvi. 31), that ye fail to catch his meaning? "Hath God cast away HIS PEOPLE? God forbid! . . . For if the *casting away* of them be the reconciling of the world, what shall *the RECEIVING of them be but LIFE FROM THE DEAD?*"

This theme begets a hunger to learn more, and all about it, which but increases a narrator's pain at being so powerless to quicken the publishing world to a due appreciation of the vast constituency that awaits to see it roused from apathy.

Had but the writer means to transmute faith to gold, a slender salary, already exhausted in the vain endeavor to be heard, had long ago become a cruet inexhaustible with oil and demonstration. At present he is doubly powerless to publish the large mass of material which is at his command. This consists of statistics, data, arguments, identities, maps, diagrams, charts, and genealogies, bearing upon and suggesting its establishment beyond all peradventure, and a full discussion of the various objections which have been raised against it in divers quarters.

He appeals then to the PUBLIC for an *acknowledgment of interest in this theme*. Do we not all owe something to a cause so worthy, and can any one lend even so slight a pittance to the TRUTH and doubt the increase?

Surely some among the many Anglo-Saxon readers to

whom this earnest request shall come will have opportunity and willingness to demand the investigation such a “birthright” merits. A simple word, dropped here and there along the pathway of affairs,—so strewn with parasitic perplexities,—will help to bring the sunlight in and dissipate the mould that now conceals the footsteps of the prophets.

The subject is purely non-sectarian—we are all of Israel!—and is grandly worthy of devout Anglo-Saxon study. If it be true, *it is of God*, and He will bring the increase; if it be false, then those who shall investigate it will still be on the Lord’s side, for will He not show plainly why so false a guide is clothed with light and furnished with such bright credentials?

Condemn it not, however, until thou hast *hereafter* read *all of the Prophets at least once!* Read them in thy chamber, with no other teacher save the Spirit of Truth. They need beneath ITS light no other commentary! And above all things shun the so-called “*Higher Criticism*” though backsliding pastors put it in thy hands!

In Bunyan’s touching autobiography he tells us how merely the hope that perhaps the English people might be of the “lost children of Israel” burned into his heart. In his “Grace Abounding to the Chief of Sinners,” this remarkable man, “who combined a higher order of intellect with deep spirituality of mind than any other Englishman,” says: “Another thought came into my mind, *whether we were of the Israelites or no?* For finding in the Scriptures that they were once the peculiar people of God, thought I, *If I were of THIS RACE, my soul must needs be happy!*” He then describes with pathos his disappointment when his unenlightened father coldly dismissed his question. Had he but lived

in *our* day, how differently might that answer have been given !

Are not we Anglo-Saxons a race of Japheths searching for our Fathers? Blind to the Rock whence we are hewn, have we not wandered far enough over the rough roads of "the Aryan Theory"? Surely *Shem* is our Father, and the "Lord God of Shem" our Great Salvation; He hath persuaded Japheth, and suffered him to dwell within our tents, but certainly this cannot be to the discredit of our genealogy! (Gen. ix. 23-27.) And is not the Inheritance now seen to be so wonderfully *possible*, worthy of at least an effort to seek evidence among the records? If our birth indeed be of the land of Canaan, *let us proclaim it, and maintain our rights when Islamism falls!*

Who that has read the fascinating story of "Daniel Deronda" has not been carried away with him to the sacrifice he made? And shall not we, of Israel, for whom all is only gain, be carried on to *such* a destiny as this?

The great and wise have long seen the exceptional opportunity that lies at the Saxon door. But they have groped hopelessly for the thread to the labyrinth—blind in a blaze of light! Speaking of America alone, Emerson says: "Our whole history appears like a last effort of the Divine Providence in behalf of the human race."

We are but a half of Joseph's single tribe; look broadly o'er the *whole*, and *what* an effort is the God of the I-Saacs making!

Let us sit no longer crying, "How long, O Lord, how long, shall it be unto the end of these wonders?" (Dan. xii.) The fulness of the time is striking on the dial! We must be up and doing! Let then the gathering of the "scattered ones," begun one thousand years ago, be

consummated quickly. *We* must take the initiative, for God will not. Read that grand chapter of Ezekiel, the thirty-sixth, which among hundreds of others concerns this topic, for the Prophets are burdened with it—“*I will yet be INQUIRED of by the House of ISRAEL to do it for them.*”

I summon them to ask Him, now, to do this deed—“his strange work,” as it is characterized in Isaiah xxviii.—and “to bring to pass his strange act”—even to *reveal* His People and to *give* them their INHERITANCE.

I call, too, upon the house of Judah, who have the “*Prophets*” nearer and dearer to them than do we of Israel, since these are all they have whereon to build.

Let them search their Scriptures diligently, in the original, phonetic, and suggestive Hebrew, for Redemption draweth very nigh unto them, *and according to their own ideas!* Truly the ways of the Almighty are past searching out, his dealings full of grace!

O Judah, vex Ephraim no longer; nor you, O Ephraim, envy Judah any more (Isa. xi. 13). For there is for thee, O Judah, a Star exceeding bright already in the sky. It will be found over “*Yarish-land*” (“the land of Inheritance,” רשם, possession), poised o’er the “Western Isles” (Iya-hayam, אי־יָם);* aye, even over

* “The Isles afar off” (Isa. lxvi. 19; Jer. xxx. 10, 11, xxxi. 9, 10, xlv. 27, li. 50; Psal. lx. 5; etc. *Vide* Isa. xli. 9 and context).

“Ultimos Orbis Britannos,” say the Classics; and in the preface to his *Epistle on the Sabbath*, Eben Ezra states: “I, Abraham Eben Ezra, the *Sephardy* have been in one of the cities of the island called ‘the End of the Earth.’” He visited England in the reign of Henry II. See also Isa. xliii., xlix. 12. Rabbi Schwartz of Cologne, quoted by Rev. F. R. A. Glover in his “England the Remnant of Judah and the Ephraim of Israel,” says: “When we speak of the United Kingdom, we say Yaii-yaiim, as if spelt

“Albion”—“the mountain high and excellent” (*Har merom Yisrael*, הר טרום ישראל).

This is Judah’s *hope* (Hos. i. 11): so, *BE it unto them even as they would!* They must find Israel *first*, and “the latter rains” are already falling on “the Land long desolate”! Let *them*, then, send their magi to inquire in *Britham* (בריתעם, Isa. xlix. 8, xlii. 6), and a Star shall lead them, joined unto their long-lost brethren (Jer. l. 46, li. 5) *eastward* now, and *back* unto the Promised Land (Jer. iii. 18). *Brith-am* is the separate land, the land of the *Covenant!** These are Bible names, and also ancient Welsh (*Khumree*) names of Britain! In the Gwawd Lludd, “Britons of Briton” is rendered “*Bryth y Brithan*”!

This is the *Second* Return. Thenceforth there is to be no rooting up (Ezek. xxxiv., xxxvi., xxxvii.; Amos ix. 15). Messiah *will then come*, and come to Judah (Zech. xii. 7), even after the manner in which they look for him—that is, *to reign!*

Let Judah, therefore, rise, and help to heal the cecity of Israel, and let her bow be bent and filled with Ephraim as an arrow (Zech. ix. 13), and *the LORD himself will loose the shaft!*

And thou, O Michael,—the great prince that standeth for the children of thy people,—arise, and announce to them the gathering is accomplished! (Dan. xii.)

“Go and proclaim these words towards the north, and say” (Jer. iii.), Ye houses of “Judah” and “Israel,”

aii-him. No educated Jew, *now*, would write his meaning in any other form”! And this fully accords with the Hebrew in the text, kindly re-written for the author of the present volume by Rabbi A. P. Mendes of Newport, R. I.

* See Alexander, Ewald, etc.; also the Septuagint, on this point.

are ye not “the two olive trees that stand by the Lord of the whole earth”? (Zech. iv. 3, 11, 14,) “the two witnesses” beside his altar? (Isa. xliii. 1, 10, xliv. whole chapter and verse 8; Rev. xi.) And “can two walk together” (Jer. iii. 18) “unless they be agreed”? (Amos iii. 3.) And when ye *are* agreed will not Jehovah make ONE NATION of thee? (Ezek. xxxviii. 22.)

Away with *dogma* in a case like this! It has no place at all upon the “Compact of Return”! This is merely, though gloriously (Isa. xxvi. 15), a question of *temporal* things in its earlier phases. It concerns genealogy and inheritance! The Lord, Himself, will have regard to Moses and to Christ, and will judge believers, in each of these “two Houses,” not as man judges, but by their own “lights” and “consciences.” See *thou* unto *thyself*!

The Prophets clearly indicate that “The Temple” and “The Church,” and each as such, *will both be built* when these things come to pass (Jer. xxxiii. 18; Dan. xii.; Ezek. xl. to xlviii.; Hos. iii. 4; Dan. viii. 13; Rev. xi.; etc. etc.): and are they not upon us?

It is only after the Return that Judah *will* expect the Messiah, and it is only after He comes that Israel *can* expect Judah to acknowledge that it is a *second* coming (Zech. xii. 10).

But all of these matters are to right themselves, and follow in due course. Jehovah writes between the lines of history!

At present there is much to do (Ezek. xxxvii.; Hos. i. 11); and *Judah* has *her* part as well as *Israel*, and *both* of them as well as God.

We have all gone astray, and you, O shepherds of *Israel*, have misled us all these years. Therefore the Lord has a controversy with you also (Ezek. xxxiv. 1–31),

for *ye* would make "the promises themselves" of none effect by "the foolishness of preaching," and some, alas! have done far worse (Matt. xxi. 10-17).

Know ye not that it is with FACTS alone ye can withstand the *modern* infidel? The "mountain of Israel" is *full* of them! Arise! and help to hurl them on the foe, lest ye too haply fall beneath their might!

The days we live in are "the latter days." For this we have the consensus of every race and nation upon earth. The Mussulmans are now looking throughout Islam for the appearance of the fifth and last *Imam* or *Mahdi*; the Bramins for *Parasu Rama*, the last incarnation of Vishnu; the descendants of the ancient Aztecs wait at each sunrise for the return of *Montezuma*; with equal anxiety the *faithful* sons of Judah look for their *Messiah*, and the more thoughtful of the Christian world are as deeply impressed with the *nearness* of the Second Advent! In the mean time, "the Fifth and last Empire," the Stone Kingdom of the Saxons, needs but its recognition, and the "MIDNIGHT CALL" *will startle all the earth!*

My God! how blind, how wondrous blind thy "chosen people" are! how carelessly they dwell, with those about them still more reckless, amid days like these!

All things are on the tiptoe of expectation. Knowledge is increased, and many run to and fro. The continental nations stagger under vast military burdens, and the very powers of evil stalk abroad and thrust at all things sacred. The courses of nature, too, seem changed; in fact everything is pregnant with immense consequences to the whole human race, and he is blind who does not see it. What, therefore, do all these things portend?

If the Bible is the WORD OF THE ALMIGHTY, who does not change His counsels formed from ancient days,—and

that it is HIS WORD, and that He does *not* change, the IDENTITY of the Saxons with the sons of Isaac proves ! —then from its pages one who runs may gather what these portents mean.

The days in which we live are soon to write upon the pages of human history a chapter of *Fulfilments* which will admit of no dispute, and which will cover God’s opponents with confusion.

Would it not surprise you, O my reader, if it were cabled to-morrow from Great Britain’s capital that the Ark of the Covenant had been rediscovered in her land ? And that on it was the mercy-seat and the Presence of Jehovah ? That the Title Deeds of Palestine were in her archives, and the Sceptre of David in Victoria’s hand ? That the very throne-seat of England had voiced the ancient legend and proclaimed itself the Stone of Jacob ? That the “Edict of Return”—to a Race “scattered and peeled” for centuries, and a call for them to come under the protection of “a nation terrible from its beginnings and hitherto”—had actually been issued ? Would not all this and more surprise you ?

Your generation will live to see them all, or things akin to them, transpire. And if this, which is not a tithe of what the cable has in store, would surprise *you*, consider how it would surprise all *other* nations who are *not* of Abram’s stock ! “The wise will ponder these things, and will understand ; but none of the wicked shall understand them.” May the God of Isaac, however, awaken the hearts of those to whom the winds shall waft this leaflet, and convince them that, perhaps with “souls as happy” as *John Bunyan’s would have been*, they are indeed called Saxons in the name of a great ancestor, and of one who was pre-eminently the greatest type of Him in whom they now are also called

that "new name" — *Christians* — and may *laugh* for joy!

The days in which we live are notable for their *intensity*, and the race, absorbed in its numerous occupations, hardly appreciates these matters. But so it was predicted, so was it also in the days of Noah.

But though men continue in the heedless course of routine life, and content themselves with the doubtful satisfaction that "all things continue as at the beginning," let us not do so, *for things do not so continue*, they are *Ripe* with prodigies and signs. Let not us, we who nationally have so lofty an origin, and so grand a future, let us not turn deaf ears and sightless eyes to the "watchers upon Mount Ephraim."

Already they are telling us that the dawn of a long-expected day—a day most earnestly prayed for by all ages which have gone before—the dawn of this very day *is breaking!* It is to be the day of Jezreel!

The subject of the *IDENTITY* is either "a mighty truth," armed and mailed for victory, or it is "a strong delusion." In either case it certainly behooves all dwellers upon Saxon soil to speedily acquaint themselves with its facts, that they may choose their place among its friends or foes. One thing is sure—it has defied the efforts of all opponents for the past fifty years, and in Great Britain has gathered into its ranks of defenders champions out of every class. These ranks are swelling day by day, and the surge of these multitudes is sweeping "a company of nations," banded under Britain's standard, on to destiny or shipwreck.

For if Israel be not *Britain*, and if America is *not* Manasseh—"the Thirteenth Tribe of Thirteen-Tribed Israel," separated *from* her, yet *of* her, and with her own destiny involved in that of the fraternal nation—then in

the coming conflicts of the Continent, and of the world, all Anglo-Saxon institutions are doomed to go down, and a true Israel will occupy their hard-won place.

Fully impressed, therefore, with the giant problems of the day, which make Pilgrim's Progress towards the Holy City so increasingly more difficult; convinced, though we of “Manasseh,” true to our name, have “forgotten all our toils, and all our father's house,” that still the God of Abraham has not forgotten us; feeling that to Joseph, yet, the Tribes must come, in the nearing modern days of mental as well as military famine in all other lands, I ask my half-Egyptian kinsmen to help me spread the news of the present years of fulness and of the lean ones drawing near, that all of us may of our surplus increase lay up some stores of food so full of vital nourishment.

There is a “Remnant” still in “Judah” that awaits Messiah *faithfully*; there is also one in “Israel” that has not yet bowed down the knee unto the Baal of modern misbelief in biblical integrity. To them the Bible is the word of God, and its fulfilment in the way the Saxons do is a better demonstration of Jehovah's Yesterday, To-day, and Forever, than any Stone of Moab, even were it not a forgery, could be of cause for historic doubts on Moses.

Both of these Remnants cleave unto the “Promises,” and in their own ways look for their self-same consummation. Let each of them give but an earnest of their faith, *in the coin of interest*, and thus speed both their import and their wonderful fulfilment.

It is in the light of their own identities that “Israel” and “Judah” can justify their faith; and in this same light may all the other sons of men give equal answer *why* they, too, believe in God!

We did
this up
positive
we didn't
edit it

This is the end and object of all prophecy (John xiii. 19). The testimony of these two independent witnesses agrees in its fulfilment, and in due time they will unite as "one stick" in the hand of Him who comes to use them as his sceptre upon earth.

In the mean time we conjure them to awake from sleep, from apathy and disbelief, and stand forth to their task, and, *in so far as may be now*, TO RECOGNIZE EACH OTHER. And in order that they may try this matter, if it be of God or not, we adjure them, as fellow-seekers after TRUTH, to go unto the WORD of GOD, and with their Concordance, only, for a Commentary, look up the records, beginning at the word "Search."

The object now is Palestine restored,—and *Israel Redivivus* is the means towards this end. Already Britain's protectorate is fully guaranteed over the "Holy Places," and if Judah looks to *her* the EDICT will speedily go forth to rebuild the walls of Zion, *and every Saxon flag on earth will crusade with the Tribes, and stand about them till the work be done!*

AMEN.

"Search the Scriptures."

EDITORIALS.

OUR RACE:

ITS ORIGIN AND ITS DESTINY.

SERIES I.

MARCH, 1890.

No. 1.

EDITORIALS.

THE unmistakable tendency of the past decade—which has been to criticise Scriptural things adversely, and with too much haste—has had an unlooked-for and reactionary effect, in that this effort to bring discredit upon “Inspiration,” as such, has led at last to a fully organized and deliberate revival of intense interest in the Holy Scriptures. The result is that the promise for the present decade is an exegesis of the very opposite character. One of the chief factors in this revolution is the sudden and phenomenal spread of “the American Institute of Sacred Literature.” The origin and history of this Institute are fully set forth in the November number of “*The Old and New Testament Student*” of 1889. The prospectus therein given fully warrants us in anticipating a crucial examination of the ancient premises before the final years of the nineteenth century wane to their close. No such thorough movement has ever before been set on foot—nor could one have begun under such favorable auspices except in days like ours. The movement, therefore, cannot but be welcomed not only by all

believers in, but by all who are impressed by the mere possibility of, the Identity of Lost Israel and the Sons of Isaac, or the Saxons of modern times. For, although the system of study blocked out for the Winter, Summer, and Correspondence Schools of this Association is upon lines not at all parallel to those pursued by Identity students, nor even in sympathy with them, nevertheless the result cannot fail to eventuate in arriving at the same grand truth, although the approach will be in a negative direction : and yet not altogether negative, for the "inductive method" so fully set forth by the Principal of the Schools, as a means of enlisting the attention of perhaps the broadest class of students into this realm of study, is also our own. The object of the former school is to infer the general truth and value of the Scriptures themselves by linguistic inference and monumento-historical induction, and thence aims, as we presume, to establish their general authority as a sufficient guide to human action. The Identity School, upon the other hand, accepts these Scriptures without inductive process,—*de causa fidei*,—arraigns against them the Saxon Race and its companions, and, by purely inductive methods, the weight of inference as borne out by modern facts, and reversed history, seeks to establish the continuance of Israel, and its certain future. The avowed object of each school is to arrive at truth ; and whatever the more radical teachers therein may individually propose, it is well to recognize in advance the experience of all efforts at investigation, to wit, that the investigating LAITY will *inevitably* adopt the *eclectic* method, will wait upon the findings of both schools, and form their individual judgments accordingly.

As we opine, the most comprehensive group of seekers

after Scriptural verity will occupy this middle ground, even as we confidently do ourselves, will draw from each, and, without any controversial spirit, will welcome whatever shall be fairly shown to cast any light upon the Origin and Destiny of all concerned. Each school is thus inductive; and while their *motifs* may be diverse, and their methods of approach from opposite extremes, they none the less aim at the same objective wherein their lines of operation meet. We welcome, therefore, all deliberate and earnest study of the Scriptures, whatever be its *modus operandi*, so long as it be honest; and chiefly hail a school and era which begin the work at the *vernacular* Scriptures.

In the mean time, content to accept the consensus of the wise in all ages as to the supreme verity of the Holy Scriptures, accepting them literally, and with a desire to conserve them rather than to "criticise,"—it will be the primary effort of this series of Studies, while seeking to demonstrate the identity of the English-Speaking Race with *Israel Redivivus* amid patent facts and current incidents, to strengthen thereby the *a priori* assumption.

That is, it being once clearly established that the Anglo-Saxons are by blood, by letter, and by spirit the Sons of Isaac and the literal "heirs of the world" according to the prophets—we are satisfied to wait for the inevitable verdict of reflex human induction, that therefore, and from such tried and familiar premises, "Moses and the Prophets," *with all else that this implies*, are to be implicitly believed. We prefer, in fact, to recognize the Truth of the Scriptures if only for the sake of argument, and to establish ourselves upon modern facts which parallel and corroborate them, and thus to force the *argumentum ad hominem* and prove they must be true.

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This opening volume of "Studies on the Saxon Riddle" has been the result of many years spent in sitting at the feet of the whole college of writers upon Anglo-Israel topics. It is impossible to give them, by name, the proper credit for their teachings, nor sufficiently to acknowledge the blessing of the Greater Light whereby what has been taken here and there both consciously and unconsciously from all these able teachers has been duly coördinated into the text now ready for issue. Nevertheless, I wish among all to acknowledge particularly the indebtedness I owe to the following, and to recommend to others who shall have found the theme worthy of deeper study the collateral consultation of the writings of John Wilson; Edward Hine; "Philo-Israel;" "Oxonian;" Rt. Rev. Bishop Titcomb; Rev. F. R. A. Glover; Prof. C. Piazzzi Smyth; Rev. B. Wrey Savile; Rev. W. S. Cavill; Surg.-Gen. Grant; Col. J. C. Gawler; J. Leyland Feilden; "Ephraim;" John Gilder Shaw; Maj. J. Scott Phillips; "M. A.," of Cambridge; Commander B. W. Tracey, R.N.; Rev. Joseph Wild; Rev. Geo. W. Greenwood; Rev. W. H. Poole; E. K. Tullidge; H. Brittain, F.A.S.; "Meni;" Rev. A. B. Grimaldi; The Rt. Rev. Lord Bishop of Ragoon; F. W. Phillips; Thos. Wilson; Rev. H. Marriott; Rt. Rev. Samuel Gobat, D.D., Anglican Bishop of Jerusalem; etc., etc.

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Future numbers of this Serial will be issued *pari passu* with the growth of its constituency. It is trusted that the immediate response will be sufficient to warrant its appearing at least as a Quarterly. The material at hand, however, will justify the Editor in promising a

more frequent advent of its successive Studies if the kindly patronage and support of earnest men and women are vouchsafed at once. Owing, however, to the peculiar circumstances surrounding the matriculation of this Opening Number, it will be apparent to all concerned that it is not the part of wisdom to attempt more than can be accomplished. With the supplementary help of several friends the present Study is enabled to make its way through untold opposition, and issue from the press. In many respects it is aggressive. But this is not the true animus of the Cause it represents. Our seeming spirit of combativeness has been the unwelcome outcome of our own experience. Perhaps all effort after truth is forced to be thus militant in order to be progressive. Be this, however, as it may, we prefer the defensive method, and shall only adopt the offenso-defensive under patent exigencies. Truth is impregnable as a defence, and irresistible in motion; if we are forced at times to put its full volume at work, it is only because some who may have secured an obstructive rock * in its channel-way attempt to dam its quiet onward flow by *ipse dixit* which it will not tolerate. The stream flows on in spite of all pharisaical opposition, and finds its own channel deep in the hearts of the people. These are the ones—"the laity"—who form its grateful banks, and who, in spite of the noise upon its occasional shallows, love most to dwell beside the still waters where God leads it.

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The Light shed upon all Biblical research by the truths of the IDENTITY of Israel and Anglo-Saxondom cannot be

* Or rostrum.

unwelcome in these days of overclouded faith. Beneath its sevenfold glare the mists roll off, and the strengthened eye can peer far into the future, fearless of what intervenes. It is to bear evidence of this Light, and to point it out, that the present volume is issued, in the hope that from countless other directions its effulgence may be reflected back, and focussed on the topic now in hand.

As bearing out the solving potency of this Light we recommend to the reader a study of the Notes and Queries in the next section.

* * *

As we can afford but little advertising, and are debarred the usual channels whereby others reach the public,* we ask our readers to find for us a constituency, and to secure us Agents and Business Correspondents in their own neighborhood. Liberal discounts will be made, the very best we can afford, and wherever friends of so great and grand a cause shall desire personally to spread its leaflets for the harvest sake, we shall be only too happy to assist them to the very limit of our ability. There is an artillery command which is a good motto in this connection—"By hand, to the front!" It is used when horses are no longer available. At such critical moments the single cannoneers must labor at the spokes themselves and push the pieces to the crest. We have no horses, and we wish to get "into action." Give us a hand at the wheels.

* See Rejected Addresses (page 255).

L'ENVOYÉ.

As a demonstration of the omnipotence of the truth ; as a pledge of absolute faith in the written Word of God ; and reverently, both as a test, and as a proof, of the efficacy of prayer unto the God of Abraham, of Isaac, and of Jacob, "the unleavened bread of sincerity and truth" (I. Cor. v. 8) contained in this volume is cast forth upon the face of the waters of the Anglo-Saxon Race. That it will be leavened at length (Eccl. xi. 1) with the new and true leaven (Matt. xiii. 33; Luke xiii. 21; I. Cor. v. 6-8), and that, in the hurrying moments of these latter times, the Lord himself will hasten his word to perform it (Isa. lx. 22; Jer. i. 12), shall be the criterion of its verity.

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"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. The foolish took their lamps, and took no oil with them : but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the Bridegroom cometh ; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil ; for our lamps are gone out. But the wise demurred, saying, Not so ; lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not. Watch, therefore ; for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. xxv. 1-13.)

NOTES, QUERIES, AND REPLIES
PRO AND CON.

PROS AND CONS.

“The Heart of the Righteous studieth to answer; but the mouth of the Wicked poureth out evil things.” (Prov. xv. 28.)

It is the intention of the Editor to allot a limited amount of space in each Number of this Publication to Notes and Queries, and to answers *Pro* and *Con* relative to the “Anglo-Saxon Riddle,” as viewed from the standpoint of the Identity of OUR RACE with “Lost Israel” *Redivivus*. All communications should be forwarded in such shape as to facilitate printing immediately from the “copy” sent. To this end *brevity, conciseness, and legibility* must be studied. Avoid interlineations and erasures, write upon *one side only*, give REFERENCES to authorities, and, if *noms de plume* are used, send real name and address in *separate* letters of transmittal. The material contributed will receive attention in order of importance, and should be sent direct to the Editor, Prof. C. A. L. Totten, 77 Mansfield Street, New Haven, Conn. No MS. will be returned; hence if deemed important, copies should be retained. The Questions, etc., will be numbered serially by the Editor, and in all data referring thereto such serial numbers should be quoted in order to facilitate ready classification by all concerned. The hearty co-operation of all who may possess valuable data bearing upon our topic is solicited. In its broadest phase the subject is purely a genealogical one, but one of sweeping scope: the lines of investigation are rich with promise, and the search for God’s “hidden ones,” begun so close at home, cannot but be “in touch” with Saxon sentiment.

4. [.] "If it be not so, who will make me a liar?" (Job xxiv. 25; Num. xxiii. 14; I. Sam. xv. 29; Ps. lxxxix. 35.)

All Jewish history proves that David's line was to be in literal possession of a sceptre. In every case previous to the Babylonian captivity where circumstances seemed to militate against the preservation of David's seed, the perpetuity of the Oath and Throne were secured. This is a plain historical fact up to the destruction of Jerusalem by the Babylonians. What guarantee have we that it failed then? Why, if it was to lapse, is it so explicitly stated that Jeremiah, the "Builder and Planter," was the guardian of Zedekiah's daughters?—THE EDITOR.

5. [.] The City of LONDON is put down by geographers as the centre of the Land Hemisphere.

"In other words, a radius of about 6000 miles on the curved surface of the earth would describe a circumference enclosing more land, from *London* as a centre, than from any other city. Many persons have expressed surprise that the largest city on the globe should 'develop' on an island four or five hundred miles nearer the North Pole than to the Equator, but it has more 'back country' to support it than any other city." (N. B. Webster, Ed. *Notes and Queries*, Vol. I., No. 2.) The Editor of OUR RACE is well aware that the Great Pyramid stands upon the intersection of the "Dry" Meridian and Parallel of the earth, and is best situated for cosmic standards dependent thereon, but the situation of London is of another order. Are there any further qualifications possessed by *London* alone which render it notable and unique in terrestrial situation?—THE EDITOR.

6. [.] Sir Thomas Browne says that Didymus and Eustachius expounded the *emphatic word*—which is given as "ORCHOS."

"What was the use of the word that it was deemed emphatical?" (Cyrus, in *Notes and Queries*, Vol. I., Nos. 4-5.) In this connection can any Cabalistic scholar point out the relation to the great

king of the Saxæ, Sar-ocus (see note page 106 hereinbefore, and page 113), with reference to I. N. R. I. implied in the Saxon answer to Darius?—THE EDITOR.

7. [.] To the *literal* Throne of David was promised an everlasting duration (Jer. xxxiii. 17). If not in England, where do we see it?

8. [.] Rev. F. R. A. Glover states in "England the Remnant of Judah": "I have learned from the Rabbi Schwartz of Cologne that the Jacob's Pillow Stone was amongst the Jews known as the Eben-Shatyeah, and was called the 'Foundation Pillar of the Temple.' It was made use of by the High Priest as a stand on which to place the censer." Can any one furnish additional data upon this point?—THE EDITOR.

9. [.] Rev. F. R. A. Glover in his "England the Remnant of Judah" states, page 73, note 1, as follows: "The Hebrew word translated 'this' in the Au. Ver. Gen. xxviii. 22 may be read 'Dream Miracle' (הַנֶּאֱמָר), so the text would run: 'And the Dream-Miracle Stone which I have set up for a Pillar,'" etc. Compare, in Hebrew Version, Hab. ii. 20, "The Dream-Miracle Stone shall be God's House," all of which should be weighed against the Irish Leag-Fail (coronation-stone at Tara), Lug-Aid (God's House), Beitol (Bethel), etc. Lia-לֵא, Gen. xxviii. 17-22, xlix. 10-24; Josh. xxiv. 27. בֵּית־אֵל (Throne), "The Stone Wonderful." Where is this stone last alluded to in the Scriptures? Where is it last known to have been historically mentioned in Pre-Christian writings? Where earliest in Post A.D. Secular records?—THE EDITOR.

10. [.] There are about eighteen enumerations of the Tribes of the Whole House of Israel given in the Bible. In every case *one tribe is omitted!*

Generally it is Levi ; once Simeon ; and once Dan. Can any non-believer in the Anglo-Israelite Identity give a reason for these omissions, in connection with *Simeon* and *Dan*?—THE EDITOR.

11. [.] To whom did the Saviour refer (John x. 16) when he said, “And *other* sheep I have, which are not of *this* fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd”?

12. [.] How did the Royal Lion of the Tribe of Judah come to be selected as the heraldic blazon of England?

13. [.] And, the Unicorn of Israel, how comes it in the arms of a western nationality?

14. [.] Amergin, Chief Bard to King Dermond, monarch of Ireland in the sixth century, refers to Tephí as follows:

“A Rampart was raised around her house,
For Teah, the daughter of Lughaidh,
She was buried outside in her mound,
And from her it was named Tea-mur.”

What is the significance of the parentage here assigned?

15. [.] The celebrated bard Cu-an O’Cochlain, in a poem on Tara (1024 A.D.), refers to the tomb of “Pharaoh’s daughter,” the wife of “the gentle Heremonn,” as follows:

“Temor, the strong was erected and named.

Where, after her death, was Tea’s monument ;

The Grave, the Great Mergech—

A sepulchre which has not been violated.

And she lies beneath this unequalled Tomb.

It is a mystery not to be uttered.

Temor, the impregnable, of lasting resources,
Which conferred on women high renown."

What is the "MYSTERY" connected with this unviolated Tomb?

16. [] "JERONACRON, the sacred promontory of Ireland:" where was it, what is the derivation of the word, and the history of the place?

17. [] Where is the Favored "Remnant" of Judah? Jer. xv. 11.—THE EDITOR.

18. [] Where is the "Pillar of Witness" of Jacob? Gen. xxviii. 18, 22.—THE EDITOR.

19. [] Where is the "Daughter of the Dispersed"? Zeph. iii. 10.—THE EDITOR.

20. [] Where is the offering she is to bring? Isa. xi. 12; Zeph. iii. 10.—THE EDITOR.

21. [] What is the Reserve which is to be pardoned? Jer. l. 20.—THE EDITOR.

22. [] Where is Ephraim the Multitude of Nations? Gen. xlviii. 19.—THE EDITOR.

23. [] Where is Ephraim, with which Judah is to choose One Head? Isa. xi. 13; Hos. i. 10.—THE EDITOR.

24. [] How are the Two Families to be united? Jer. xxxiii. 24.—THE EDITOR.

25. [] Where are they to choose One Head? Hos. i. 10.—THE EDITOR.

26. [] What is the Pure Language in which the Daughter of the Dispersed and the Lord's offering which she is to bring, are to consent, with all the people, to serve the Lord? Zeph. iii. 9, 10.—THE EDITOR.

27. [.] What is, and where is, the Place of The Day of Jezreel? Hos. i. 10 ; Jer. xxxi. 27-38.—THE EDITOR.

28. [.] What is the Israel of Blessing which is to be a Third with Egypt and Assyria? Isa. xix. 24, 25.—THE EDITOR.

29. [.] What is to be understood by "the King's Pillar" (2 Chron. xxiii. 13) beside which Joash stood "as the manner was" (2 Kings xi. 14), at his coronation? Was it not "Jacob's Stone," "the throne of the kingdom"? (2 Chron. xxiii. 21.)—THE EDITOR.

QUANDARIES AND COGITATIONS.

Are we to spiritualize all of these Questions? If so, do we not beg the whole question? And if admitted, why do we not spiritualize the *Crucifixion*?

If Judah's blessing was a literal thing and is still working, what has become of the Temporal Birthright of *Joseph*, who was innocent of Calvary?

If God is just, and mindful of the Promises and Oaths, how is it that (when centuries after Israel was *lost* the *Prophets* say that Backsliding Israel had justified herself more than treacherous Judah) Israel is said, by some of *our* teachers, to be, and to have been then, utterly consumed?

If ISRAEL was to be sifted like wheat, and yet not a single grain lost, where are the grains?

Do you really *believe* the *Prophets*?

If *not*, why do you pay any heed to the Scriptures, moral or otherwise?

If you *do*, why are you not consistent?

Beginning at Moses and all the Prophets, does not a plain reading of the clear promises and of the oaths demand a literal fulfilment?

Is not this a fair query, and is it not based upon the same premises that established the literal facts of Christ's Identity?

If the marks which demonstrated the manifestation of the "Man of Sorrows" are patent to the willing searcher for the truth, how much more should we expect those which are to identify a vast, chosen, literal seed of Abraham, and of Lost Israel, to be cumulative and patent?

These questions may be extended absolutely without limit. They all convince the mind that the integrity of the Scriptures demand of us to *find* ISRAEL.

If so, why, of all men on earth, are the "Shepherds of Israel"—the Clergy—so apathetic in this search, and why do so many among them "seal" the Book and "forbid" the study, or, still worse, *belittle* it?

Who in these days are making the Scriptures of none effect by their metaphysical quibbles and traditional spiritualizations?

Is not "Israel," to-day, as "blind to the Rock whence she is hewn," as Judah was, eighteen centuries ago, to literal predictions?

Judah was *then* to inherit a *spiritual* Christ, and rejected him because she wanted a temporal ruler. How are the tables turned upon *us*, who criticise the Jews so severely, since we—actually called in Isaac's name, and in possession of all the Birthmarks—still persist in calling ourselves Gentiles, and only spiritual children of Abraham!

The entire fault of this confusion lies at the door of

the clergy. It has not been intentional, but it is none the less a fact, and it is their duty to recede from their position or to fortify it, lest the laity carry it, and sweep them from their positions as teachers.

In the face of modern criticism, feeding as the spore of corruption upon the mildewed garment of the Scriptures, cannot the Guides of the Flock see that they *must* expose their raiment to the *sunlight*, or stand naked soon amid a faithless world?

Atheism, disbelief, lukewarmness, carelessness, and all the brood begotten of modern free-thought, have crowded into the pews, and fill the churches of the present day, without regard to sect, creed, or previous condition of belief. And still the "foolishness of preaching" continues. Our sermons do not rest upon a single, solid, practical, or literal premise; the Prophets are no longer explained, but Doctrine, Paulism, Egotism, and Rhetoric, Music, Ritualism, Sensation, Show, and mere Spectacle take up the brief hour of Sunday services, and Monday we go back to our pursuits more careless or confused than ever.

If God's Word is sure, and no jot of it is to pass unfulfilled, is it not time to cut away the spiritual drapery that drags in the wake of Israel's merchantmen and befogs our vision, and sail out into the ocean where Dan abides in ships?

FAVORABLE NOTICES.

FAVORABLE NOTICES OF "OUR RACE."

THE kernel of this volume first appeared as "A Preface to Anglo-Saxon History" in the *International Standard*, 1883. This article was most favorably received, and, widely reprinted in Great Britain, found its way to her remotest colonies; and concerning it, at that time, Prof. Smyth wrote the author, "What a grand article, nobly written and Scripturally founded, is that of yours in the *International Standard*," etc.

Several years later it reappeared in a more developed state in the New Haven *Register*, in order to feel the Saxon pulse. Its editor within a fortnight wrote to me as follows: "Your Bible articles have attracted a great deal of attention, and have been read with great interest. . . . There was a great demand for these two editions, and they were exhausted all of two weeks ago."

Relative to these *Register* Articles, Edward Hine, one of the best-known English expositors of the Identity, and who was then lecturing throughout this country, wrote the author as follows: "You have done famously. . . . It is a splendid brochure, just the thing needed."

For a careful re-reading of the Hebrew in the text I am indebted to the kindness of the scholarly Rabbi A. P. Mendes, of Touro Institute, Newport, R. I., who was deeply enough impressed with the Jewish *possibilities*, from a purely Jewish standpoint, to write me as follows: "Though I am by no means ready to adopt your views without reserve, I have learned sufficient to make me ponder and search; and whenever I can cull from our

treasures of Hebrew lore anything that can tend to throw light upon your theory I shall hasten to add the results of my investigations to the many startling facts so ably collated by your research and industry."

The above is in the true spirit of a scholar, and is penned without the least prejudice to the Rabbi's firm faith in the Mosaic "cult," the which I have no doubt can as conscientiously recognize the identity of Anglo-Saxon Israel, reap its benefits, and go back to Palestine under its protection, as that Israelitish Christianity of to-day can maintain itself in its "higher criticism," *quasi* doubt, or undue spiritualization of Moses and the Prophets. The fact is, all that this subject asks of scholars is a fair and unbiassed hearing on its merits, and the acceptance of such facts as stand the test; and the Author can only recommend the Rabbi's spirit and candor to the "Shepherds of Israel."

Ten copies of the "Advance-sheets" of this work were sent out, pending the final "make-up" of the volume, in order to test the chances of the harvest. The following "wave-sheaves" are the result, and speak for themselves. That the matter in its present brevity begets from broad and liberal men of affairs the so quick response of a lively interest—the parent of all deliberate investigation—is an earnest which is more welcome.

Seven are accounted for below. Of the remaining three—a friend and millionaire returns the sheets, stating, "It may seem to you a rather strange admission, but I have not read a book in two years; . . . I have absolutely no time to read." A *Bishop* says, "In spite of the many reasons that you give why such a conclusion as you have reached is valuable and important, it is not a matter that has ever interested me at all; . . . I have not

meant to ignore the possible importance of the subject to which you have given so much thought, only," etc., etc. The tenth copy was sent to Professor C. Piazzzi Smyth; his introduction is a sufficient preliminary reply

Excerpta.

"I have read many books on this subject, but your MS. appears to comprehend about all that need be said to any candid Scripture reader upon this important matter."

JOSEPH WILD.

"My time is so deeply absorbed by the duties of my official position that I have not been able to do more than hastily to run over your exceedingly interesting book; so I feel that I am not competent to pass an opinion upon its deductions. They are so new, so strange, so startling! They are so opposite to all previous traditions and trains of thinking that it would require a deep and painful study to adopt them with confidence and satisfaction. If I had leisure I have no doubt that I should become a devotee to such an investigation, as I have a natural tendency to antiquarian researches as well as to Scriptural exegesis."

JOSEPH P. BRADLEY

(Justice Supreme Court of the U. S.).

"I thank you for the privilege of reading the advanced sheets of 'Our Race,' which I have greatly enjoyed. . . . In my judgment it will be the most readable book for the general public yet published. The plan is excellent, the style vigorous, attractive, and scholarly, and I think the book will find many readers and some converts surely."

REV. GEO. W. GREENWOOD

(Editor of "Heir of the World").

IK MARVEL writes from "Edgewood" as follows:

"I owe you many apologies for my delay in returning the proofs you were kind enough to give me the reading of; but the 'grippe' and its following of miserable do-nothingness

must be my excuse: but my nervelessness has not been so great as to forbid a most careful and most interested perusal of your paper.

"I would not have believed that you could have put me—a country outsider given to chopping and literary *excursus*—into such quick and lively *rapport* with the issues you discuss. Your enthusiasm is catching, and I am sure must catch readers in abundance; indeed, your own conviction and *élan* offer such contrast to your bolstering citations, from whatever source, that I half wish you had put the latter into smaller type—so that your own current of enthusiasm should show less interruption.

"Of course, in a matter so new to me, I cannot discuss your exhibit of arguments bearing on the case with knowledge; but you do surely beget and quicken one's appetite for the requisite knowledges, and I shall read the Old Testament henceforth with new light upon it, and with quite a new eagerness to measure its remoter promises and bearings."

DONALD G. MITCHELL.

"I have looked through the sheets of your book with much interest. In your views of the dominant character and manifest destiny of the Race we belong to, I heartily concur. I am not versed enough in the subject to form an opinion as to their Israelitish descent. You certainly make a strong and interesting case, and I am sure your book will be widely read."

EDWARD J. PHELPS

(Hon. ex-Minister to Great Britain).

Rev. Emerson Jessup, of New Haven, Conn., writes, Feb. 12, 1890, as follows:

"I have read the proof-sheets of your forthcoming work, 'Our Race; or, The Romance of History,' with the most absorbing interest. Your understanding and interpretation of the subject seem but little short of inspiration. I had thought of these things, but confusedly, and had seen them 'as through

a glass darkly, but now face to face.' I have never had any respect for or confidence in the so-called *higher* criticism—lately so-called, *lower* being its rightful name. Your statements and position I think correct, and your interpretation of Scripture prophecy most remarkable, far beyond any clerical authority upon this subject that has come within my knowledge. Truly the laity are proving themselves the foremost and bravest defenders of the pure and uncorrupted faith, while the influence of such a work as yours will be greater and more extensive than had it come from the pen of a clergyman."

EMERSON JESSUP.

Finally the Bishop of New Hampshire writes as follows:

"I have read, pretty carefully, and with much interest, your argument. Your theme is a noble one, and one which ought to engage our reverent, careful, humble, long study. (1) If the case can be fairly made out, nothing so noble has crowned all the Scientific, Historic, or Scriptural research of these wonderful days of ours.

(2) It would (as does the presence of the Jews as a distinct Race, and far more I think than that) afford a wonderful confirmation of the Sacred Writings. It would be a proof before our very eyes.

(3) And, your argument from the analogy of those Messianic prophecies which—save the unbelieving school—Christian scholars agree in referring to our blessed Lord is sound, I think, and weighty.

In general, I am glad you are studying and writing upon these worthy subjects. I shall buy your Books and read them seriously. I should think they would interest many persons."

W. W. NILES.

REJECTED ADDRESSES.

“ I lose my patience, and I own it too,
When works are censur'd not as bad but new ;
While if our Elders break all reason's laws,
These fools demand not pardon, but Applause.”

POPE (*Horace*, Bk. II. ep. i. line 115).

“ The readers and the hearers like my books,
But yet some publishers cannot them digest ;
But what care I? For when I make a feast,
I would my guests should praise it, not my cooks.”

Altered from SIR JOHN HARRINGTON.

REJECTED ADDRESSES.

“*Lt. Totten.*

“MY DEAR SIR: The last I heard of you was through Messrs. ———, who asked me to look over a manuscript of yours on Anglo-Israelism (*Our Race*, etc.). I did so, and urged them strenuously to publish it. They seemed inclined to do so, but gave it into the hands of some learned wiseacre, who, knowing nothing, of course, of the question, gave it as his opinion that it was a wild vagary, and they concluded to return it. It is astonishing to me, the older I grow, to find how ready even learned men are to decry or decline to look into everything which opposes their views, or preconceived opinions, or what are called the accepted views of the day. . . .

“O. B. KINNEAR, M.D.”

The firm above referred to wrote the author as follows: “. . . We have given the matter (*Our Race*) more thought and consideration than any manuscript offered us for a year, and so soon as a decision is reached you shall know it.” In another letter they ask, “Is the book strictly orthodox?” In still another they say, “As yours is a military name and the subject is what it is, would it not be well, in case we decided to publish it, to have a preface or introduction by some prominent and well-known *Clergyman*, whose name would give it an introduction?” Permission was gladly granted, but it is needless to say they were unsuccessful! Finally, after four months’ reading and indecision, the inevitable rejection came as follows :

“Since receiving your last letter we have given your book ‘*Our Race*’ a still more careful examination, and have taken the advice on it of *three or four additional critics*, so that you

will see that we have given it the most careful consideration. Although there are many good things to be said in its favor, yet upon the whole we do not feel inclined to publish the book for you. We regret," etc., etc., etc.

—— and ——.

The best-known publisher in this country rejected the work as follows :

"I am sure you will respect my 'conscientious scruples' against giving such enormous prominence to your studies. It would be against our traditions and unwritten rules to do so. We regret," etc.

The foregoing has always been a riddle to the author; nor has he ever found any one who could reconcile these statements with the position which a great publishing house is presumed to occupy with respect both to its authors and the public.

Again, the house that of all others should have seen this matter in its true bearings, after digressing upon the Aryan Theory as already quoted (page 98), finally condemned the treatment and the theme as follows :

"But apart from all this, the theory (?) does not seem to be presented in the best way, nor do the language and rhetoric appear to us to quite fit the subject.

"—— and —— Co."

However, Mons. Taine, Victor Hugo, Dupin, Montalembert, Paradol, and numerous other *aliens*, quoted in the text, seem to have felt the Romance of this theme quite enough to justify my own humble enthusiasm for the Origin and Destiny of *my own Race* ! Hence I am quite content to stumble along in *their* footsteps rather than be silent at the mandate of *such* "criticism" ! Nor will I ever agree to sink the study of so grand a topic in some ponderous tome of learned "roots," in order that it may be entombed in musty libraries. This sub-

ject is worthy of being chained to the Altar, where our Race chained the Bible itself, in days gone by, so that all could read it, and "the best way" to present it is in the simple way that faith and conviction sees it; and moreover, if there be poetry therein, as all have found who ever caught its spirit, I defy *Saxon* pens tipped with belief to write thereon in any other strain than that in which their Prophets sang. And, finally, that I have not misjudged the spirit of this topic—as worthy of whatever rhetoric the Saxon language may encompass—I need the kindly sympathy of no smoother pen, and the acknowledged *rapproch* of no more trenchant critic and master in the premises, than those of Donald G. Mitchell (page 252) to attest.

Another house queries, "How will it affect our-reputation if we put our imprint upon such a book?" They are welcome to their "reputation;" and as events turned out with *them*, I am thankful for their rejection, else it had certainly *failed* when they did!

But enough. This Series of Studies has been successively offered to, and more or less promptly rejected by, the following well-known publishers, for reasons good and sufficient to themselves: The Baker and Taylor Publishing Co.; The Century Publishing Co.; Messrs. Harper and Brothers; Messrs. Cupples and Hurd; Messrs. Little, Brown and Co.; Messrs. Funk and Wagnalls; Messrs. A. C. McClurg and Co.; Messrs. Porter and Coates; Messrs. Charles Scribner's Sons; Messrs. Cassell and Co.; etc., etc.

This pilgrimage from house to house has consumed some three and one half years of valuable time, but not to no purpose. For after each successive rejection some little has been added, and new data come to the support

of the Romance in which we all are actors. It has thus had the full benefit to be derived from the advice given by Horace in the *Ars Poetica*, since between times it has often lain upon my shelves, and when taken down for rereading had its rhythm mended, and its no doubt halting style emended. Judging, therefore, from my own past experience that it is useless to go a-begging any further from publisher to publisher, who see no money in the truth, if such a theme be truth, and convinced that there is no longer time enough to waste, I am resolved to put my own hand to the plough, and in the strength of the God of Israel drive it single-handed, at least through the first furrow. And I must do it thus single-handed; for, although not unknown to book-makers, I have had the unusual experience, in this particular instance, of not receiving a single overture from any one to afford the work the friendly cover of their imprint, even if upon my part I would stand all the necessary expense of publication! However, I am for many reasons well content with the rejections my addresses have encountered, for chiefly do they DEMONSTRATE the extreme difficulty—even in this very day so full of its boasts of liberality for progressive thought—of selling anything but error. Perhaps the publishers are right as practical business men, but none the less would I be wrong if *therefore* I, too, were worldly-wise in such a cause. But *I* believe, on the other hand, that they are WRONG, and that there *is* a market among the earnest members of this earnest Race; and, at any rate, that there are enough others to rally to me, who will help this matter without counting price; and, living or dead, I shall calmly wait the issue.

MISCELLANEOUS.

NOTICE.

The following three pages (preceding our catalogue) appeared as fly leaves to the first edition of Study Number 1 of the Our Race Series. We retain them in the present edition because of their continued fitness, and in order that they may beget for us the renewed and persistent help of all whom we may reach.

Our effort is still in its day of small beginnings, yet has it grown, and we are not only grateful for its increase but recognize it as a direct reply to the L'envoyé (Page 238) with which we sent that volume out.

We ask earnest men and women to assist us generously and to the full extent of their means. Our undertaking is worthy of the most liberal patronage, and all who place their talents herein cannot fail of the final commendation (Matt. xxv, 14-30,) so earnestly to be desired.

We prefer "subscribers," to scattering purchasers, but we hope "subscribers" will generously scatter odd volumes anywhere they think, or hope, the soil is suitable. If you do not know of such localities send us your mite for we can scatter broadcast and God will give the increase.

OUR RACE PUBLISHING COMPANY,

New Haven, Conn.

AN Earnest • Address

—TO—

Anglo-Saxon-Israel.

GREETING:—

Thus far every attempt to interest Publishers in this topic has been in vain. They will not have been convinced that the subject is of any importance, or that it will ever find even a moderate constituency. Of course they will not publish it, be it true or false, without a certainty of pecuniary return, nor can any one else without means publish and spread even the Truth, single-handed. Hence this effort to spread the Gospel of Israel's Identity with the Saxons, must devolve upon those who believe in it, or find it at least worthy of more careful study. It is to such a constituency of earnest seekers after truth that the author desires to write.

If those who shall have been interested in the foregoing pages, and who shall have been impressed with the significance, beauty, and solemn import of the topic, will give it their *individual* help, and will assist in the spread of this little volume according to their own faith and means, the aggregate return will soon render the subject independent of those who at present control the publishing world, and who vouchsafe it now no helping hand. It is the earnest desire of the author to follow up this study with *others* which are now ready for the press. But it will be unavoidably necessary to delay the effort until some adequate return from the sale of this one has cleared expenses and justi-

fied the further venture. Hence the need of every one's help, no matter how humble it may be. Will the reader therefore, after having perused this volume, kindly give it to some friend, and procure another for himself. In this way he will materially assist the author both in spreading the truth, and in securing funds wherewith to publish the succeeding Studies of the Series, Study No. 2, being of special interest at this juncture. Cash subscriptions (at 75 cents per copy), accompanied by full address, are requested for this Study, (No. 2,) or better still for all concerned, at \$1.50 for the three remaining Studies (Nos. 2, 3, and 4), of Series I., with the understanding, that, in case of failure to secure enough to warrant the issue of an edition, within a reasonable length of time, it may be filled by "Study No. 1." It is trusted that at least *One thousand* helpers will respond, and if they do, then, with God's blessing, these volumes shall appear. The undersigned does not doubt the widespread interest which must and will follow the proper understanding and dissemination of so grand a Truth. Yet he cannot but feel anxious lest many who are actually friendly to it, may by unintentional neglect seriously prejudice an opportunity to publish and spread it very widely. It is from the little acorn that the spreading oak takes root, a single subscription, therefore, although so far as the individual is concerned it is of little moment one way or the other, will be of vast importance when it becomes one of many. Should subscriptions be forthcoming in sufficient numbers, "Study No. 2," will be *immediately* sent to the printer, and when published, will contain due notice as to future numbers of the Series, as well as Notes upon the progress of this effort to *unite* not only Christians of every sect, but Judah also in a concerted study and vindication of God's Most Holy Word.

C. A. L. TOTTEN.

Notice.

It is our desire to issue this series of Studies Quarterly. This cannot be realized, unless a sufficient number of subscribers respond at once. The terms will be \$2.00 in advance, per annum, or for the four successive numbers in each Series: single copies 75 cents each. We are confident that the present number is a fair guarantee of our intentions, no expense has been spared in its "make up" and we cannot expect to recover the "out put" without generous support. Whatever we may lose, we shall freely give for the truth's sake, and what we shall recover we will as gladly re-appropriate towards furthering the end in view. There is at this juncture no other end so important before OUR RACE, nor has there ever been another which has had so severe a struggle in its efforts to be heard. A perusal of the present volume will clearly establish our position, and at the same time will fully explain why we are forced to INCORPORATE this effort and become our own publishers. Failing to obtain "help," we have come down to first principles and have prepared the viands ourselves. We are independent enough to say we enjoy the sense of freedom in the premises, and that we shall welcome all who will come and sup with us, and encourage home-made cooking.

Our recipes are very old, having been handed down in Our Race for many centuries. We publish quite a batch of them; our brother publishers—since, although so young in the craft, we now have the right to so address them—have pronounced our code "the wildest vagary," and have with one consent disdained to honor it. On this account the more are we ourselves proud to put upon it the virgin imprint of

THE OUR RACE PUBLISHING COMPANY.

CATALOGUES.

A CARD.

Had we the means, we would willingly give a copy of these works to every human being, but while this current dispensation lasts, we are unfortunately forced to "sell the truth," (Matt. xxv. 1-3), to those who know its present value. (Prov. xxiii; 23)!

THE OUR RACE PUBLISHING CO.

IMPORTANT.

Please keep this for reference, as at present we cannot afford to advertise, and are doing a *Cash business only*.

The "Our Race Series" is edited by Professor Totten, of Yale University, and U. S. Army. Thus far it consists of the following Studies, which cover the topics now so prominently connected with his name.

1. THE ROMANCE OF HISTORY—LOST ISRAEL FOUND, ETC.
2. THE VOICE OF HISTORY—JOSHUA'S LONG DAY, "A MIDNIGHT CRY," ETC.
3. THE PHILOSOPHY OF HISTORY—TEA TEPHI, DAVID'S DAUGHTER, ETC.
4. THE SECRET OF HISTORY—(Soon to issue. Now in process.)

These books retail at cash 75 cents each. The subscription price for the First Series (Nos. 1, 2, 3, 4,) is \$2.00 *cash*. Single copies, unless to "subscribers" at 75 cents cash. Subscribers may obtain additional volumes at subscription rates. Trade orders for less than a dozen should be accompanied with *cash* at the rate of 50 cents each. The books may be procured "assorted" either by "the Trade," or "regular subscribers" for cash, at \$5.00 per dozen. *Our terms are alike to all concerned*. This is Latter Day publication. Credit has no "future value" to us, and we do not care for any man's patronage upon any other than a money basis. All the cash that comes into us, goes back into "tools," for "Laborers," now working in the "Vineyard." We can't place "credit"—at any kind of interest!

Yours truly,

Our Race Publishing Company,

New Haven, Conn.

OF THE
**OUR RACE, ITS ORIGIN, SERIES,
ITS DESTINY,**

WE WISH TO CALL ATTENTION TO

STUDY NUMBER ONE,

ENTITLED

THE ROMANCE OF HISTORY:

“LOST ISRAEL FOUND.”

*By Prof. C. A. L. TOTTEN, (Yale Univ.): with Introduction by
Prof. C. PIAZZI SMYTH, (late Astron. Royal, Scot.)*

A Unique 12mo; 288 Pages; PRICE 75 CENTS.

Antique Binding.

This is pre-eminently **THE** volume of the **HOOR** which is striking upon the dial of the **AGES**. It treats of the Emergency questions which now lie at the Anglo-Saxon Door, and its clarion summons should arouse our “Royal Race” from apathy and sleep, and accelerate the consummation of its *Mission*. With significant arithmography the author has concentrated the destiny of this dominant people into an acrostic composed of the vowels of their universal language,

A. E. I. O. U. Y.

ANGLIAE EST IMPERARE ORBI UNIVERSO YISRAELAE.

It is for the Anglo-Israelites to dominate the Universe!

Like the Race, of whose history this volume treats, the book itself has a *past*, a **PRESENT**, and a **FUTURE**, and we want earnest agents to put it into earnest hands. The first edition, a *limited* one, is being rapidly exhausted, and almost every volume called for seeds down an immediate demand for numerous others. All who have read “Our Country,” by Josiah Strong, should make haste to secure this still more comprehensive survey of *our* Origin and Destiny. They will save time and insure personal attention by ordering it directly from the publishers. Our Company has been *incorporated* under the laws of Connecticut for the express purpose of spreading the **TRUTH** broached in this opening volume; the unusual incidents leading up to this step are fully set forth in the book itself; they will be a revelation to many!

The volume is popularly written, and its rhythm is *in touch* not only with its own *motif*, but with the *Zeit-Geist* or "spirit of the times." From among the commendations of the few to whom its "Advance Sheets" were submitted we select the following:

"It is so new, so strange, so startling."—**Joseph P. Bradley** (Justice U. S. Supreme Court). "But little short of inspiration."—**Rev. Emerson Jessup**. "I would not have believed that you could have put me—a country outsider given to chopping and literary *excursus*—into such quick and lively *rapport* with the issues you discuss. Your enthusiasm is catching, and I am sure must catch readers in abundance."—**Donald G. Mitchell** (Ik Marvel). "The most readable book for the general public yet published."—**Rev. Geo. W. Greenwood** (late Editor of *The Heir of the World*). "Will be widely read."—**Hon. Edward J. Phelps** (Ex-Minister to Great Britain). "I have learned sufficient to make me ponder and search."—**Rabbi A. P. Mendes** (Touro Inst., Newport, R. I.). "Nobly written and scripturally founded."—**Prof. C. Piazza Smyth**. "Just the thing needed."—**Edward Hine**. "Your theme is a noble one, and one which ought to engage our reverend, careful, humble, long study. If the case can be fairly made out, nothing so noble has crowned all the Scientific, Historic or Scriptural research of these wonderful days of ours. It would (as does the presence of the Jews as a distinct Race, and far more, I think, than that) afford a wonderful confirmation of the Sacred Writings. It would be a proof before our very eyes."—**W. W. Niles** (Bishop of New Hampshire). "When your books are ready I shall try to spread about a score of them; in the meantime please find \$25 to render a little help."—**J. W.** (This is but one of many letters of a similar generous nature, and in an age whose mercenary motto is that "Money talks" speaks with emphasis!) "I will take One Hundred dollars' worth of the books; I do not wish them sent to me; I will go for them myself, and I shall scatter them in every direction."—**C. A. G. L.** — "I am fascinated with the 'Romance of History.' In my opinion God is using you to make plain one of His grandest objects in creation."—**Chas. W. Carpenter**. "I am on the second reading of your book, and it impresses me more strongly than it did at first."—**Thomas Ridgway** (U. S. Army).

Such testimonials continue to pour in, now that the volume has begun its pilgrimage, and we are convinced that they are simply the "wave sheaves" of a tremendous harvest. Help us to reap it, for we need laborers in the vineyard. The topic is one that comes home to every Anglo-Saxon, and at this juncture, in a special way to every patriotic American, who hereafter may truly say—"I too am of Arcadia."

Send price (check, money order, or postal note), with your address to

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NEW HAVEN, CONN.

OUR RACE ITS ORIGIN, ITS DESTINY, SERIES.

STUDY NUMBER TWO.

The Voice of History,

✻ *JOSHUA'S LONG DAY and the DIAL OF AHAZ,* ✻

A SCIENTIFIC VINDICATION

AND A MIDNIGHT CRY.

BY PROF. C. A. L. TOTTEN, YALE UNIV.

Illustrated, Copious Tables, Antique Binding, 16mo, 256 pages,
Price, Seventy-five cents.

In this important volume Professor Totten has taken up the cause of Faith upon "the ancient and original lines," and by the mathematics and logic of the present age, has placed the two most doubted events in Hebrew history upon a basis far above the reach of mere ridicule. The subject henceforth must be argued in the arena and with authorized weapons,—nor should any one take the *non credo* of another as so grave a matter.

The days in which we live are pregnant with import to those who are "wise in their generation," and it behooves all students of the Bible to acquaint themselves with the facts now duly arrayed and set in order before the human judgment. The Mosaic Chronology is above impeachment. The history of Israel is founded and written in literal truth! This present vindication of Moses and the Prophets, therefore, is a most **TIMELY** one, since every "sign" upon the horizon points to events now so close at hand, that

those who continue "asleep" will find themselves even more seriously in danger than the "foolish virgins."

This Volume is particularly important to all who are interested in the present *significant movements towards Palestine*, in that several of the phases of "JEWISH IRREDENTALISM" which have already transpired *since its publication*, were clearly anticipated by the author's method of studying Prophetic Chronology. Its copious tables afford valuable information to all, and to Students of Sacred and Prophetic history are a *vade mecum*. To all believers in the Anglo-Israelitish Identity, its vindication of the Chronology of Jeremiah is of special import and the volume should be incorporated into their library at once.

Finally there is nothing sensational in this volume, save that alone which facts and their logical deductions certainly warrant. It is a calm and honest presentation of a fair problem, and is confidently submitted to candid men,—men who, in the search for truth, are honest, earnest, careful and anxious. We ask them to read it, and to spread its warnings, and when its adversaries offer objections and denials we suggest that they be confronted with two queries. *First*, have you read the volume? *Second*, how can you disprove the arguments?

THE OUR RACE PUBLISHING CO.,

P. O. Box 1333. New Haven, Conn.

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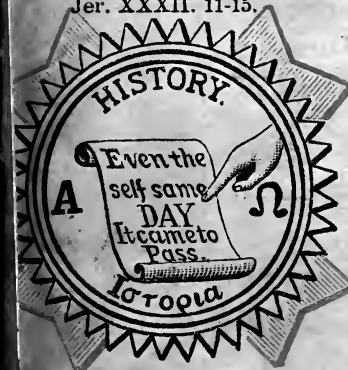
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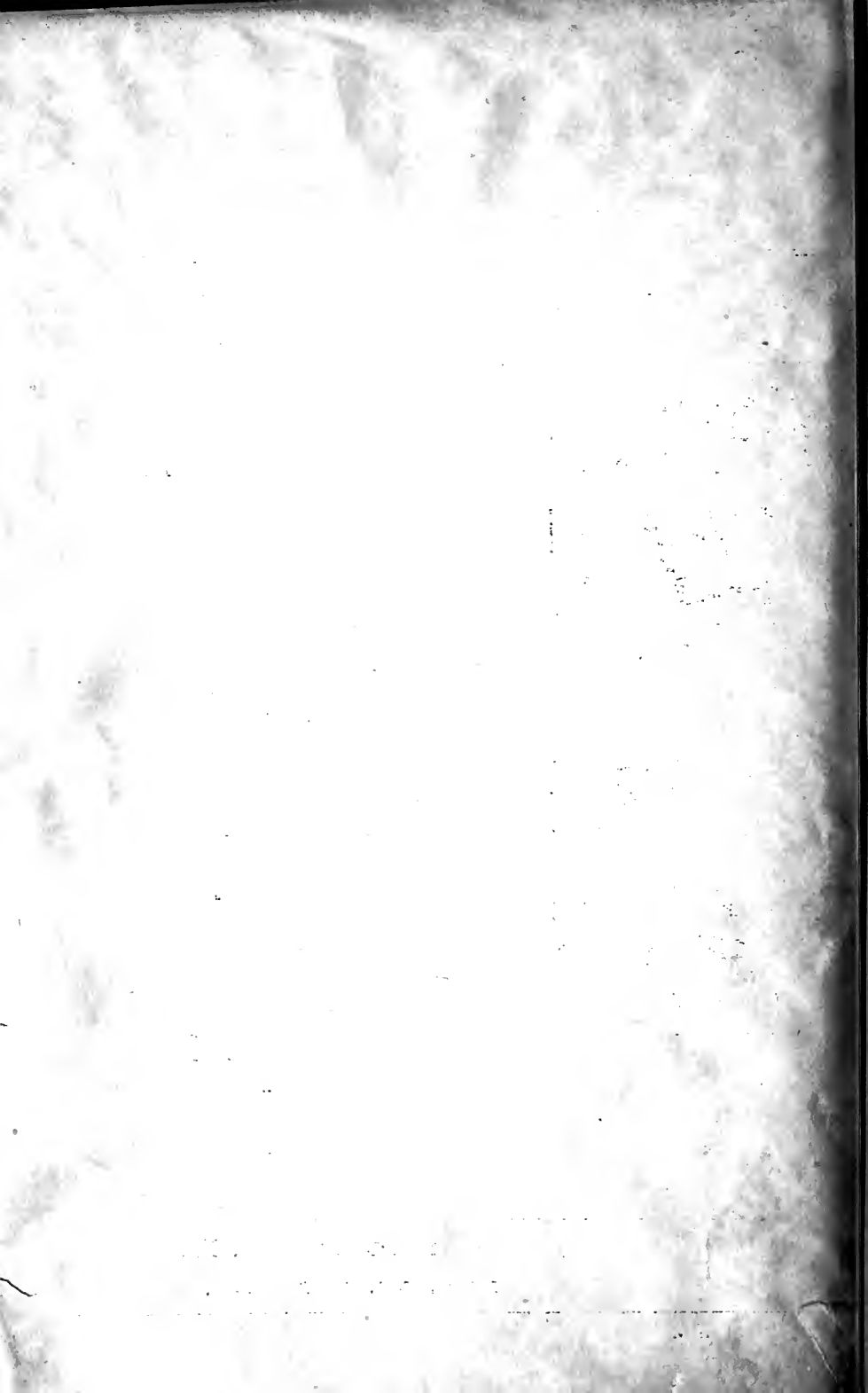
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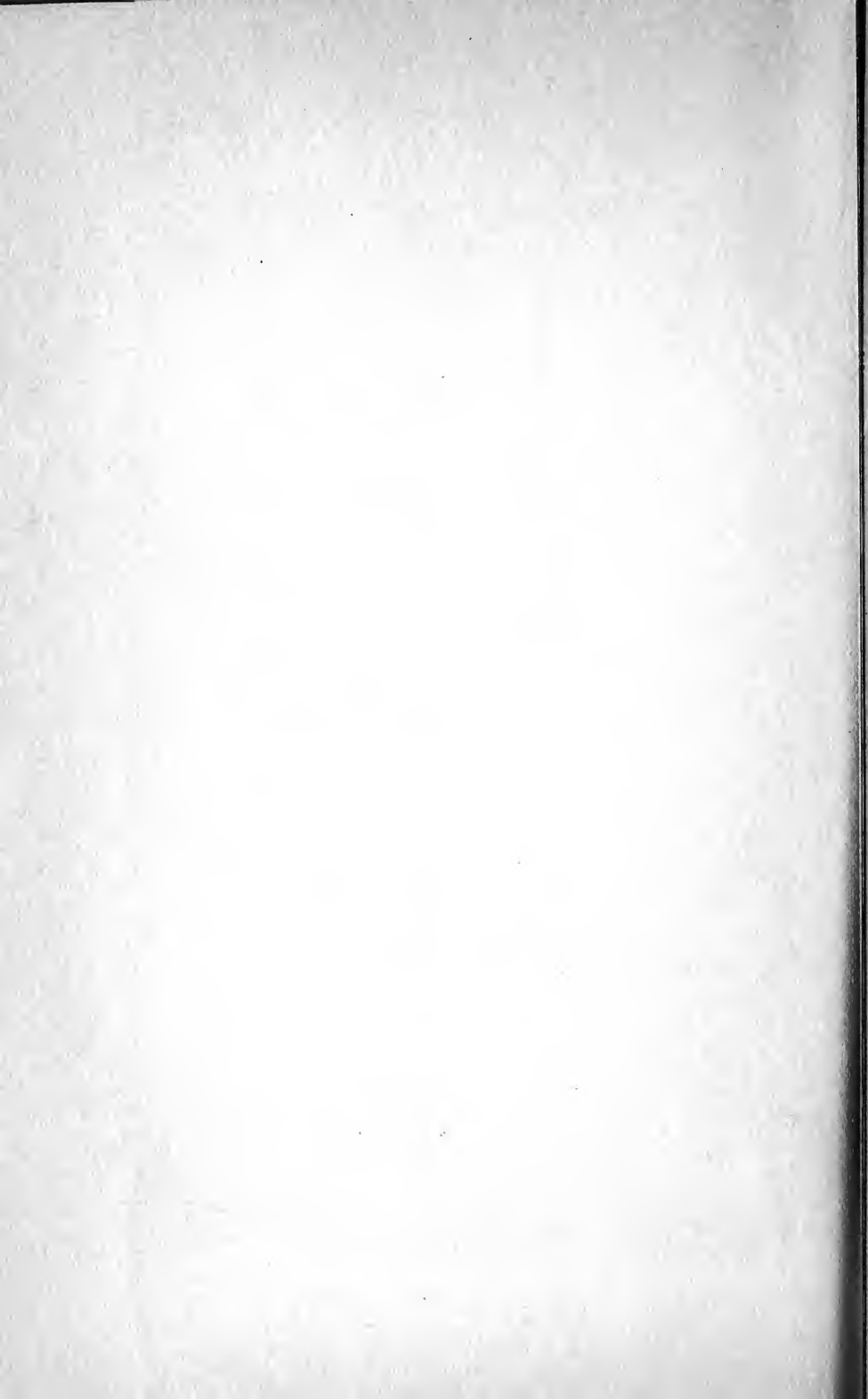


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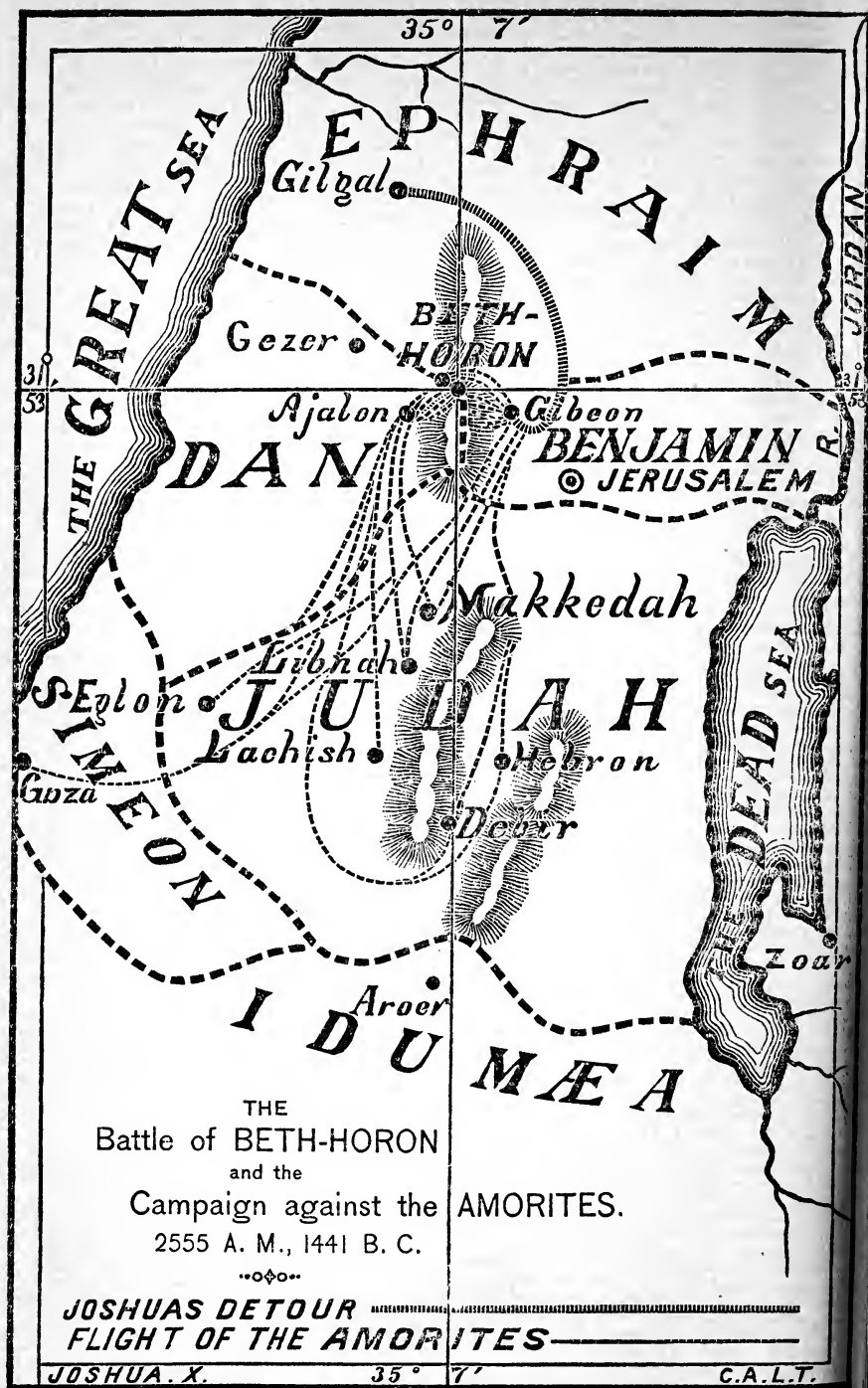
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BY

CHARLES A. L. TOTTEN,

LATE FIRST LIEUTENANT FOURTH ARTILLERY, U. S. A.; PROFESSOR OF
MILITARY SCIENCE AND TACTICS, S. S. S. OF YALE UNIVERSITY.

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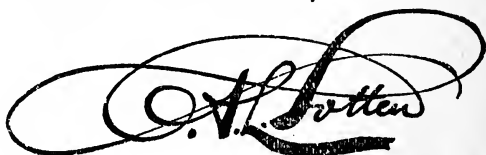
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A large, ornate handwritten signature in black ink, reading "C. V. Lutton". The signature is highly stylized with elaborate flourishes and loops.

Editor of "Our Race."

A
WORD
TO
"THE WISE."

Dan. xii. 10; Matt. xxv. 1-13.

*“The Sun and the Moon stood still in their
habitation.”*

Hab. iii. 11.

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Gen. i., 14-15.

STUDY NUMBER TWO.

THE VOICE OF HISTORY.

JOSHUA'S LONG DAY, AND THE DIAL OF AHAB.

A SCIENTIFIC VINDICATION, AND A MIDNIGHT CRY.

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PREFACE.

Having dedicated this Volume in the spirit of Matthew xxv. 1-13, and of Daniel xii. 10, it is meet for me to preface it with equal brevity.

What, therefore, I have to say may be summarized as follows:

The Church has mourned long enough, for the World has not lamented; it is on this account that I have "piped" up a scientific tune in the Congregation, to see if "his terrestrial majesty" will warm up to the "dance" (Matt. xi. 16-17).

In the meantime let it be pointedly stated that if any one shall find the clear and simple logic and arithmetic of this volume too forbidding for even an effort at its comprehension, it is but a proof positive that he will also find the "Needle's Eye" too narrow to admit even his own dimensions (Mark x. 23-27).

In this study I have taken the two most doubted texts of Holy Writ as my theme, and, having shown that they agree with the calendar, square with the truth, and complement each other, I have endeavored to raise the alarm which suits the hour that is just striking upon

the Dial of the Ages (Isa. xxi. 5, 11 ; lii. 8. Jer. vi. 17 ; xxxi. 6. Ezek. iii. 17 ; xxxiii. Hab. ii. 1-4).

The earnest response which has greeted the First Study of the Our Race Series, has fully demonstrated that God has left unto himself his thousands in Israel who have not bowed their knees to Baal, and many mouths that have not kissed him, nor lent themselves unto the delusions of faithless doctrines (I. Kings, xix. 18).

I thank them all for their numerous letters of assistance and encouragement, and submit to them that the hour has now come when we must spread our knowledge of Truth with one consent, and propagate the Midnight Cry! (Luke xii. 35-40).

C. A. L. T.

NEW HAVEN, CONN.:

Harvest Moon, Sept., 1890, A. D.

INTRODUCTION.

THERE never was a day in which earnest Bible study was more necessary than the present one, nor was there ever a day in which so rich a harvest stood ready for the reaping. Most religious people are literally afraid to investigate the Bible, and well they may be if the canons of the 'Higher Criticism' are to guide their study. Most of the laity consider it to be beyond their sphere, and so far as 'Moses and the Prophets' are concerned, even the clergy almost entirely neglect them.

We readily grant that Sin, Repentance, and the Gospel of a *Saviour* are the vital 'ends' of apostolic work. Nevertheless we hold that Christ and the Resurrection *cannot* be successfully preached *in this age* upon the undermined foundation left by the Higher Critics. It is well for them if they can hold their own souls within the fold; we question it; but be this as it may, it is the *rest of men* that are the ones whom Christ desires to save, and *they* have logic left, and cannot be savingly reached by any other means than a logical exegesis of the whole Bible, and a satisfactory explanation of its inspiration as such, upon the basis that it is '*the truth, the whole*

truth, and nothing but the truth.' For, not though one arose from the dead, will men *believe*, unless they likewise are taught to *believe* implicitly, and are made to *understand*, 'Moses and the Prophets.'

It is the Bible that Atheists and Infidels attack,—the Old Testament chiefly,—for they are logical, and perceive that if the foundation goes, the superstructure cannot stand, no matter how eloquently it can be clothed in Agnostic sermons. Hence this Old Testament is our one and only bulwark of defense, and the Romance of History will make of him who reads 'Moses and the Prophets' in the light of Anglo-Saxon facts, a Gnostic indeed, and one who can fully show whereon he stands, and *why* he 'knows.'

It will not do to preach Christ and deny Moses. It will not do to doubt the universality of the Flood, and ask men to accept a Saviour who alludes to it! It will not do to doubt Joshua's Long Day, with the sun and moon poised in mid-heaven while he fought, and yet stultify our hearts with hopes of a LONGER DAY when even sun and moon will not be needed! If the story of Eden and the Deluge, of Jericho and Joshua, are myths, or fables, and not literal facts, then, to the still *rational* mind, all that follows them is equally so, and faith, lost in those who foretold his advent, can never be savingly and logically found again in Christ and his apostles.

If, therefore, we are to resume our place

militantly among the noble army of those who have already testified for Jesus Christ with their lives and works, we must repudiate *in toto* this iniquitous school of criticism, and recapture, somehow or other, the Ararat redoubt, replace the Long Day in our scientific chronology, believe Moses rather than the Moabite stone, and the Bible rather than a sunburned brick dug up at Babylon.

As the study of prophecy was impressively recommended by the Saviour, we must *study* it, and do so until we understand it; but in no wise may we dare to alter it in jot or tittle!

We extract the foregoing from Study No. 1, of "Our Race, Its Origin and Destiny," as a fitting introduction to the present volume—Study No. 2—which we send out to supplement the work begun in the former.

The times in which we live are rushing too rapidly to their culmination to permit of adding leaves to leaves, and smothering simple facts beneath the winter garments of verbosity. We, therefore, make no apology for the working clothes in which these notes appear, and are too anxious to see them in the hands of "Our Race" to delay them longer in our own.

If those to whom this rectified chronology shall come "can receive it," it has a momentous significance upon the "prophetic times" which yet remain,—and whose abrupt ending is now apparently so imminent.

That, after its perusal, some at least—"the wise"—may better understand the import of "the half hour of silence" (Rev. viii. 1) which has lately so surprised "the watchers," the author is convinced, and he will be satisfied if it shall "*witness*" to the rest, the certainty of what will follow soon.

Yet, let it not be understood that the author pretends to be among the prophets (1 Sam. x. 11-12, xix. 24). He has no such aspirations. But he does claim all the rights and authority which pertain to all who live in these latter generations, whose duty it is to study Moses and the prophets, and is determined to give the benefit of some of his researches to others engaged in the same absorbing occupation, and so, as it were, to exchange notes with what, it is to be hoped, is a growing number of Godly men who love the same pursuit.

The only foundation upon which to understand either History or Prophecy is a correct Calendar of the "Times and the Seasons," or rather *the* correct Calendar, for, from the very nature of *Time* there can be but one sequence to it, and that will be a sequence through which all the cycles of heaven will reverse accurately. Upon such a system we can fairly hope to work, but upon no other. And upon it we must know not only the dates *at* which the prophecies of Scripture were uttered, but the dates *from* which, and *to* which, *they* themselves refer, in order that we may in

any sort of confidence even attempt to interpret the "sure word of prophecy" aright.

The trouble heretofore has been that we have been in doubt upon each of these points, and so the valuable labors of nearly all the College of Historico-Prophetical Students have been mere "approximations" after all.

And thus "the Church," which has waited on their efforts, has grown weary of the topic, and has almost closed the canon in despair.

Hence, in re-opening the subject, we shall do so *ab ovo*, and shall first endeavor to show that certain essentials hitherto neglected must be faithfully put back into Israel's chronology in order to rectify it, and thereafter we shall call attention to certain inevitable deductions which seem to be at least portentous enough to warrant a renewed appeal unto all concerned.

Yet, be this as it may, or rather let it strike others as it will, it is none the less the duty of one who has come honestly by such convictions as control the present writer, and can show cause for his deductions, to give them all the publicity he can, for certainly his own conscience would not hold him guiltless did he conceal such knowledge from his imperilled fellows—he so believing them to be—and his condemnation could but be commensurate with the magnitude of the peril as he saw it.

The desire to rectify the accepted Calendar of Our Race's history, by reinstating therein its two

most doubted events, has resulted not only in a most interesting return to the mere Chronologist as such, but has enabled us to re-write two mutually corroborating chapters which commence together at the most important "Era" of human affairs, and run parallel to each other long enough to demonstrate their accuracy.

But this "Era," from which they both start, is the all important *origine* of the "Times of the Gentiles," and if its beginning is known its latter end may of course be calculated. Now, it is the result of this calculation which is so particularly portentous, for—according to rules which have had the unanimous consent of all who have ever devoted themselves to this deep subject,—the "end of the present dispensation" terminates with the century now waning, and "the beginning of the end" dates officially with the autumnal Equinox (1890 A. D.) with which the issue of this present volume "happens" to synchronize!

We were not present when the "Times and Seasons" were instituted, but One was to whom their "speech" is still without confusion, and it is enough for us, who live now in "these latter days," to pray that we may stand in our own "lot" when they terminate. Whenever that may be, it agrees with faith, and with human charity, to recognize that it will have compassed the last moment of "Grace" which the Divine mind shall deem necessary, and in the meanwhile

it behooves all *wise men* not only to be wide-awake, but also to “go forth to meet Him”—and to *tarry there, henceforth, until He comes!*

It is the consensus of the *truly* “Christian world” that not a “sign” but ONE (2 Thess. ii.) is now wanting, and the rest of the world is quite enough exercised, about they know not what, to demonstrate that “Spring” is very close at hand.

“ And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day.”

Amos viii. 9.

THE BIBLICAL RECORDS,

AND

THE ELEMENTS OF THEIR MODERN VERIFICATION.

*“ Who commandeth the sun and it riseth not;
and sealeth up the stars.”*

Job ix. 7.

THE BIBLICAL ACCOUNT

OF

JOSHUA'S LONG DAY.

“The Battle of Beth Horon,” remarks Dean Stanley, “is one of the most important in the history of the world; and yet the very name of this great battle is far less known to most of us than that of Marathon or Cannae.” (*Dict. of Bib. art.* Beth Horon; Stanley, p. 208).

“Beth Horon (the *House of Caverns*) was the name of two villages, an upper, and a “nether” or lower (Josh. xvi. 3-5; 1 Chron. vii. 24), on the steep road from Gibeon to Azekah, and the Philistine Plain, (Josh. x. 10-11, 1 Macc. iii. 24), which is still the great road of communication from the interior of the country to the sea-coast. The two Beth Horons still survive in the modern villages of *Beit-ur*, *el tahta* and *el foha*. On this same spot Judas Maccabæus won a great victory over the forces of Syria under Seron (1 Macc. iii. 13-24), and still later the Roman army under Cestius Gallus was totally cut up (Josephus, B. 11, 19 § 8-9).” Smith’s Old Test. Hist. Dr. Smith

does not seem to credit the chief event of this battle, since he says "The miracle must be understood as *phenomenal*, namely, that the sun and moon *appeared* to the Israelites to stand still" (!?) Now, this is simply begging the question, and begging with it every other miracle mentioned in the Bible! Most commentators regard the matter as a mere quotation from a poetical book called Jasher,* and, without exception, so far as the author knows or can find out, the Theological library of to-day contains no volume in which the absolute integrity of the account is candidly admitted and fairly argued.

The result is that this battle, so decisive from a military stand-point, and marked by so stupendous a FACT from the historical, chronological and astronomical points of view, has fallen entirely out of serious thought, and now-a-days serves merely as a text wherewith to point the shaft of ridicule and doubt. Indeed, upon the basis of the generally accepted "poetical version" of this incident, we much prefer the out-and-out position of Renan himself, as given in his "History of Israel" (q. v.), and with it, were we honestly convinced of the reliability of that method of treating the Scriptures,—we would logically go to the full extreme and reject its Divine inspiration *in toto*. But the wise man cannot do this; and so, to conserve his reason, he is forced to go down into the depths of all things

* *Vide* Appendix A.

until the truth shines out—convinced that it is there, if but with patience it be sought.

It is on this account that we deem it necessary to preface our study of the subject in hand by quoting at length the Biblical records of the only two *alterations* of “Time” which pretend to have had the authority of Him who instituted both it and the mechanism which records it. We shall then see what it is that our arguments and demonstrations have to deal with—an interpolated 24 hours—and so, with the theorem fairly understood, we shall be fully equipped for our task.

JOSHUA X.

THE SUN AND MOON STAND STILL.

CHAPTER X.

References.

1 *Five kings war against Gibeon. 6 Joshua rescueth it. 10 God fighteth against them with hailstones. 12 The sun and moon stand still at the word of Joshua. 16 The five kings are mured in a cave. 23 They are brought forth, 24 scornfully used, 26 and hanged. 28 Seven kings more are conquered. 43 Joshua returneth to Gilgal.*

2554 A. M.

1442 B. C.

NOW it came to pass, when Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; ^a as he had done to Jericho and her king, so he had done to ^b Ai and her king; and ^c how the inhabitants of Gibeon had made peace with Israel, and were among them:

^a Ch. 6. 21.

^b Ch. 8. 22,
26, 28.

^c Ch. 9. 15.

d Exod. 15. 14,
15. 16.
Deut. 11. 25.

⁴ Heb. *cities of
the kingdom.*

2 That they ^d feared greatly, because Gibeon *was* a great city, as one of the ⁴ royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore Adoni-zedec king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

e Ver. 1.
1. 9. 15.

4 Come up unto me, and help me, that we may smite Gibeon: ^e for it hath made peace with Joshua and with the children of Israel.

2555 A. M.
1441 B. C

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, ^f gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

f Ch. 9. 2.

g Ch. 5. 10.
& 9.6.
Monday.

6 ¶ And the men of Gibeon sent unto Joshua ^g to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

h Ch. 8. 1.

7 So Joshua ascended from Gilgal, he, and ^h all the people of war with him, and all the mighty men of valor.

Ch. 11. 6.
Judg. 4. 14.

8 ¶ And the LORD said unto Joshua, ⁱ Fear them not: for I have delivered them into thine hand; ^k there shall not a man of them stand before thee.

k Ch. 1. 5.
Tuesday.

9 Joshua therefore came unto them suddenly, *and* went up from Gilgal all night.

l Judg. 4. 15.
1 Sam. 7. 10,
12.
Ps. 18. 14.
Isai. 23. 21.
m Ch. 16. 3, 5.
n Ch. 15. 35.

10 And the LORD ^l discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up ^m to Beth-horon, and smote them to ⁿ Azekah, and unto Makkedah.

11 And it come to pass, as they fled from before Israel, *and* were in the going down to Beth-horon,

•that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword.

12 ¶ Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, ^pSun, ²stand thou still upon Gibeon; and thou, Moon, in the valley of ^aAjalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. ^rIs not this written in the book of ³Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And there was ^sno day like that before it or after it, that the LORD hearkened unto the voice of a man: for ^tthe LORD fought for Israel.

15 ¶ ^uAnd Joshua returned, and all Israel with him, unto the camp to Gilgal.

o Ps. 18. 13, 14.
& 77. 17.
Isai. 30. 30.
Rev. 16. 21.

Tuesday.

p Isai. 23. 21.
Hab. 3. 11.

2 Heb.
be silent.

q Judg. 12. 12.

r 2 Sam. 1. 13.

3 Or,
the upright?

Tues.—Wed.

s See Isai. 38. 8.

t ver. 42.
Deut. 1. 30.
Ch. 23. 3.
u ver. 43.

A RESUME,

DETAILING THE LEADING INCIDENTS OF THE LONG DAY.

16 But these five kings fled, and hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them:

19 And stay ye not, *but* pursue after your enemies, and ⁴smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

Tues.—Wed.
933, 285-6
“Days of the
World.”

4 Heb. cut
off the tail.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

x Exod. 11. 7. 21 And all the people returned to the camp to Joshua at Makkedah in peace: ^anone moved his tongue against any of the children of Israel.

22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

y Ps. 107. 40.
& 110. 5.
& 149. 8. 9.
Isa. 26. 5, 6.
Mal. 4. 3.
24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, ^yput your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

z Deut. 31. 6. 8.
Ch. 1. 9.
2555 A. M.
winter solstice
933, 285-6.
"Days of the
World."
25 And Joshua said unto them, ^zFear not, nor be dismayed, be strong and of good courage: for ^athus shall the LORD do to all your enemies against whom ye fight.

a Deut. 3. 21.
& 6. 19.
26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they ^bwere hanging upon the trees until the evening.

b Ch. 8. 29.
933, 287th day,
Thursday.
27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they ^ctook them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth. *which remain* until this very day.

Thursday.
d Ch. 6. 21.
28 ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein: he let none remain: and he did to the king of Makkedah ^das he did unto the king of Jericho.

A SUMMARY

OF THE

REST OF THE CAMPAIGN.

29 Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah :

2555 A. M.
1441 B. C.

30 And the LORD delivered it also, and the king thereof, into the hand of Israel : and he smote it with the edge of the sword, and all the souls that *were* therein ; he let none remain in it : but did unto the king thereof as he did unto the king of Jericho.

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it :

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

33 ¶ Then Horam king of Gezer came up to help Lachish ; and Joshua smote him and his people, until he had left him none remaining.

34 ¶ And from Lachish Joshua passed unto Eglon, and all Israel with him ; and they encamped against it, and fought against it :

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish.

36 And Joshua went up from Eglon, and all Israel with him, unto ^eHebron ; and they fought against it :

^e See Ch. 14. 13.
& 15. 13.
Judg. 1. 10.

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities

thereof, and all the souls that *were* therein ; he left none remaining, according to all that he had done to Eglon ; but destroyed it utterly, and all the souls that *were* therein.

38 ¶ And Joshua returned, and all Israel with him, to ^f Debir ; and fought against it :

^f See Ch. 15. 15.
Judg. 1. 11.

39 And he took it, and the king thereof, and all the cities thereof ; and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein ; he left none remaining : as he had done to Hebron, so he did to Debir, and to the king thereof ; as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings : he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel ^g commanded.

^g Deut. 20. 16,
17.

41 And Joshua smote them from Kadesh-barnea even unto ^h Gaza, ⁱ and all the country of Goshen, even unto Gibeon.

^h Gen. 10. 19.
ⁱ Ch. 11. 16.

42 And all these kings and their land did Joshua take at one time, ^k because the LORD God of Israel fought for Israel.

^k ver. 14.

43 And Joshua returned, and all Israel with him, unto the camp of Gilgal.

THE SHADOW

ON

THE DIAL OF AHAZ.

Sharing the attention of the faithful, and equally demanding that of the merely scientific, stands the complement of Joshua's Long Day, namely, the absolute turning back of the sun in the time of Hezekiah. To reject one is to reject the other even more positively, and to accept either, logically demands the recognition of both. The latter is referred to three times in the Bible, and we quote each account at length.

ISAIAH.

CHAPTER XXXVIII.

- 1 *Hezekiah, having received a message of death, by prayer hath his life lengthened.* 8 *The sun goeth ten degrees backward, for a sign of that promise.*
9 *His song of thanksgiving.*

3293 A. M.
1,202,744.
Day of the
World,
Wednesday,
18th, 1st Civil
Mo., at
High noon.

IN ^athose days was Hezekiah sick unto death.
And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD,
^bSet thine house in order: for thou shalt die, and not live.

a 2 Kin. 20.
1, &c.
2 Chr. 32. 24.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

b 2 Sam. 17. 23.
3 Heb. *give charge concerning thy house.*

c Neh. 13. 14.

3 And said, °Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept ⁴ sore.

4 Heb.
with great
weeping.

4 ¶ Then came the word of the LORD to Isaiah, saying,

A Sol-Lunar
Cycle.

5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears : behold, I will add unto thy days fifteen years.

d Ch. 37. 35.

6 And I will deliver thee and this city out of the hand of the king of Assyria : and ^d I will defend this city.

e 2 Kin. 20.
8. &c.
Ch. 7. 11.

7 And this *shall be* ° a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken ;

5 Heb. *degrees*
by, or, with
the sun.

8 Behold, I will bring again the shadow of the degrees, which is gone down in the ⁵ sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

9 ¶ The writing of Hezekiah the king of Judah, when he had been sick, and was recovered of his sickness :

10 I said in the cutting off of my days, I shall go to the gates of the grave : I am deprived of the residue of my years.

f Ps. 27, 13.
& 116. 9.

11 I said, I shall not see the LORD, *even* the LORD, ^f in the land of the living : I shall behold man no more with the inhabitants of the world.

g Job 7. 6.

12 ° Mine age is departed, and is removed from me as a shepherd's tent : I have cut off like a weaver my life : he will cut me off ^g with pining sickness : from day *even* to night wilt thou make an end of me.

6 Or, *from*
the thrum.

13 I reckoned till morning, *that*, as a lion, so will he break all my bones : from day *even* to night wilt thou make an end of me.

14 Like a crane *or* a swallow, so did I chatter : ^h I did mourn as a dove : mine eyes fail *with looking up-*ward : O LORD, I am oppressed : ⁷ undertake for me. ⁷ Or, *ease me.*

15 What shall I say? he hath both spoken unto me, and himself hath done *it* : I shall go softly all my years ⁱ in the bitterness of my soul. ¹ Job 7. 11. & 10. 1.

16 O LORD, by these *things men* live, and in all these *things is* the life of my spirit : so wilt thou recover me, and make me to live.

17 Behold, ⁸ for peace I had great bitterness : but ⁹ thou hast in love to my soul *delivered it* from the pit of corruption : for thou hast cast all my sins behind thy back. ⁸ Or, *on my peace came great bitterness.* ⁹ Heb. *thou hast loved my soul from the pit.*

18 For ^k the grave cannot praise thee, death can *not* celebrate thee : they that go down into the pit cannot hope for thy truth. ^k Ps. 6. 5. & 30. 9. & 88. 11. & 115. 17. Eccles. 9. 10.

19 The living, the living, he shall praise thee, as I *do* this day : ¹ the father to the children shall make known thy truth. ¹ Deut. 4. 9. & 6. 7. Ps. 78. 3, 4.

20 The LORD *was ready* to save me : therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

21 For ^m Isaiah had said, Let them take a lump of figs, and lay *it* for a plaister upon the boil, and he shall recover. ^m 2 Kin. 20. 7.

22 ⁿ Hezekiah also had said, What *is* the sign that I shall go up to the house of the LORD? ⁿ 2 Kin. 20. 8.

II. KINGS.

CHAPTER XX.

1 *Hezekiah, having received a message of death, by prayer hath his life lengthened.* ⁸ The sun goeth ten degrees backward for a sign of that promise.

12 *Berodach-baladan sending to visit Hezekiah, because of the wonder, hath notice of his treasures.*

14 *Isaiah understanding thereof foretelleth the Babylonian captivity.* 20 *Manasseh succeedeth Hezekiah.*

3293 A. M.
793 B. C.

a 2 Chr. 22. 24,
&c.
Is. 38. 1, &c.

3 Heb. *Give
charge con-
cerning thine
house.*
2 Sam. 17. 23.

b Neh. 13. 22.

c Gen. 17. 1.
1 Kin. 3. 6.

2 Heb. *with a
great weeping*

3 Or, *city.*

d 1 Sam. 9. 16.
& 10. 1.

e Ch. 19. 20.
Ps. 65. 2.

f Ps. 39. 12.
& 56. 8.

m Sabbath.

g Ch. 19. 34.

h Isai. 38. 21.

i See Judg. 6.
17; 37. 39.
Isai. 7. 11, 14.
& 38. 22.

k See Isai. 38.
7, 8.

Wednesday.

l See Josh. 10.
12, 14.
Isai. 38. 8.

4 Heb. *degrees.*

IN ^athose days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, ³Set thine house in order; for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, ^bremember now how I have ^cwalked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept ²sore.

4 And it came to pass, afore Isaiah was gone out into the middle ³court, that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah ^dthe captain of my people, Thus saith the LORD, the God of David thy Father, ^eI have heard thy prayer, I have seen ^fthy tears: behold, I will heal thee: on the ^mthird day thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and ^gI will defend this city for mine own sake, and for my servant David's sake.

7 And ^hIsaiah said, Take a lump of figs. And they took and laid *it* on the boil, and he recovered.

8 ¶ And Hezekiah said unto Isaiah, ⁱWhat *shall be* the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, ^kThis sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the LORD: and ^lhe brought the shadow ten degrees backward, by which it had gone down in the ⁴dial of Ahaz.

II. CHRONICLES.

CHAPTER XXXII.

3293 A. M.

24 ¶ ^cIn those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he ^ggave him a sign.

^c 2 Kin. 20. 1.
Isai. 38. 1.

25 But Hezekiah ^drendered not again according to the benefit *done* unto him; for ^ehis heart was lifted up: ^ftherefore there was wrath upon him, and upon Judah and Jerusalem.

^g Or, *wrought a miracle for him.*

^d Ps. 116. 12.

^e Ch. 26. 16.

^f Hab. 2. 4.

^f Ch. 24. 18.

26 ^gNotwithstanding Hezekiah humbled himself for ^hthe pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them ^hin the days of Hezekiah.

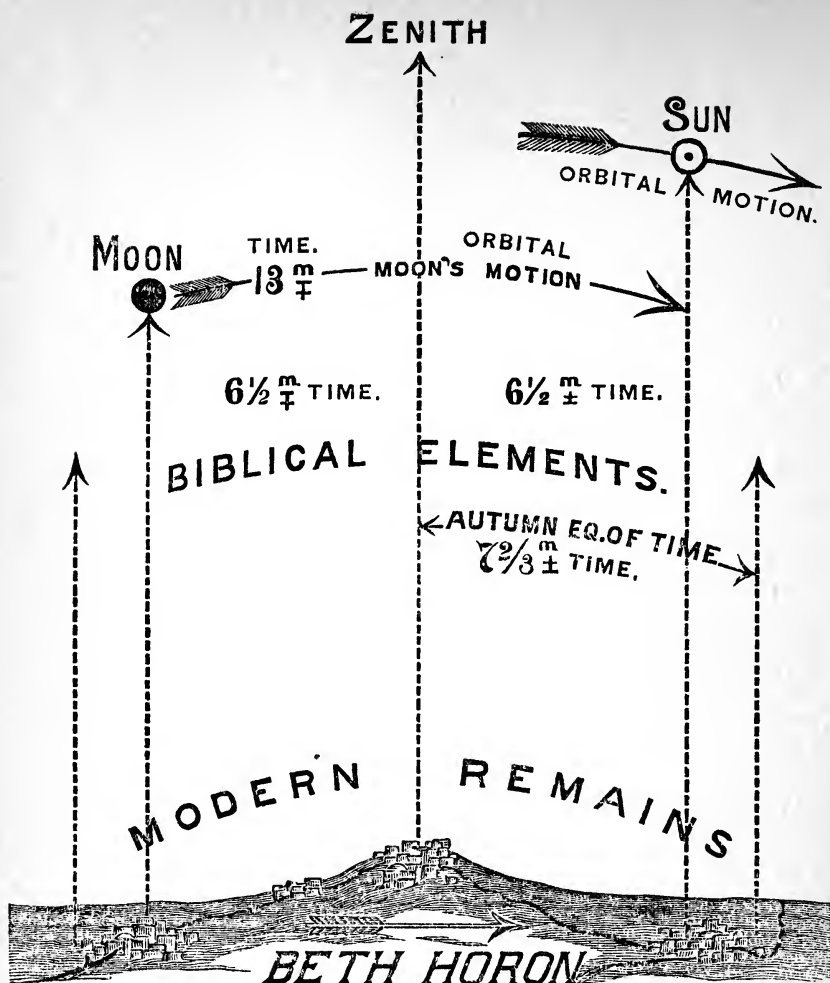
^g Jer. 26. 18, 19.

^h Heb. *the lifting up.*

^h 2 Kin. 20. 19.

Upon the basis of these four accounts of the two events, as true history, we have investigated them against the Cycles of the Heavens which still continue to score off human "times and seasons," and have found that they accord with these cycles, and are agreeable to *Chronology*. It is, therefore, next in order to premise our discussion by a succinct statement of the results arrived at by calculation.

* See also Ecclesiasticus XLVIII. 18-(23)-25; XLVI. 6 (Apoc.)



AJALON. ' LOWER.' "UPPER."
 $35^{\circ} 2' \pm$ E.G.
 $31^{\circ} 51' \pm$ N.

JOSHUA'S
 POSITION.
 $35^{\circ} 7' \pm$ E.G.
 $31^{\circ} 53' \pm$ N.

GIBEON.
 $35^{\circ} 10' \pm$ E.G.
 $31^{\circ} 51' \pm$ N.

THE BATTLE OF BETH-HORON.

RELATIVE ASTRO-GEOGRAPHICAL ELEMENTS.

APPROXIMATE.

THE SITUATION "FOR ABOUT A WHOLE DAY."

LOOKING NORTHWARD.

THE ELEMENTS VERIFIED.

It is of course impossible to give any adequate idea of the scope of the calculations which have conspired to bring out the astro-chronological results enumerated in this paper. The mere figures are of no interest save to the verifier; and even to him the eventual results will suggest far better ways of testing their accuracy than a mere going over of the tedious steps of the original and complex operation. If the results are correct, they must answer every other test which can be put upon them, and it is in perfect confidence that they will acquit themselves in this respect that they are now given to the world.

In the meantime, therefore, the chief point of interest to the scientific world is the explicit fixing of all the elements of the Beth Horon conjunction in modern terms, and from a modern starting point, as well as in Biblical terms and from a Biblical starting point, for the sake of the few who will be equally concerned to view it thence, and so for both to give the entire compass of the cycles which span human history.

To recapitulate, therefore, in anticipation of our discussion: Joshua's "Long Day" actually consisted of $23\frac{1}{2}$ hours added to the 24 regular hours which marked the day of the "winter sol-

stice" of the year 2555 A. M., the autumnal-equinoxial beginning of which year was 3333 solar years ago, reckoning from Sunday, Sept. 22, 1889, A. D. These $47\frac{1}{3}$ hours were considered as two full days by the calendar keepers of that time, and the single day which was, therefore, intercalated by them was more than, or chronologically *ahead* of the truth by 40 minutes; (a fact of which the Hebrews certainly seem to have preserved a careful record down to the days of Hezekiah, when, by an additional operation of Divine power, the calendar was set absolutely right). The days thus covered between the sunsets of the day in question were the 24th and 25th days of the 4th civil month of 2555 A. M., *i. e.*, the 113th and 114th days of that calendric year, and the 91st and 92d days after the 2555th completed solar year from Creation, dating from autumnal equinox to equinox, according to the universal method of all ancient nations down to Rome. They were also the last day of the 8th and the 1st day of the 9th lunation of the 2634th lunar year from this same epoch (Mosaic creation), or the 933,285-6th days of the world's duration, being respectively Tuesday and Wednesday.

Or, reckoning by reversed cycles from the solar-eclipsing new moon of Tuesday, June 17th, 1890, Joshua's "Long Day" was 3435 lunar years and 10 lunations *ago* (*i. e.*, 41,230 lunations, or from this same eclipse was 1,217,531-30 days ago).

The above mentioned last eclipse of History marked the 72,834th completed lunation of the moon, or the middle of its 6070th lunar year, or fell $4\frac{1}{2}$ days short of our summer solstice of 1890 A. D. (*i. e.*, of the 5888 $\frac{3}{4}$ th year of solar duration: or, finally, it took place upon the 2,150,816th day of the world, and was the 22,862d eclipse which has occurred since the dawn of "Time."*)

Finally, and in general terms, the Beth Horon conjunction was due 12-13 minutes past 11 A. M. on the first of the days identified, but, owing to the stoppage of all relative motion between "the three bodies" (and for aught we know throughout the entire universe!) was delayed "about a whole day" ($23\frac{1}{3}$ hours), and thus did not occur until 10.32-33 A. M. the next day, which was the Wednesday aforementioned; *i. e.*, the "silence" or intercalation, covered a part of both Tuesday and Wednesday, and the next sunset was the beginning of Thursday, the 933,287th day of the world.

The elements of the "Sun Dial" incident, during Hezekiah's reign, are as follows: It occurred at the absolute *instant* of Autumnal Equinox, in the year of the world 3293, *i. e.*, at the *end* of Astronomical year 3293 and at the beginning of Astronomical year 3294. The event took place practically at "high noon," *i. e.*, about $7\frac{1}{2}$ minutes before 12 o'clock, as *we* reckon. The day was the

* *Vide* Appendix B.

1,202,744th from Creation, which was Wednesday, the 18th day of the 1st Civil month, of 3293 A. M., Ancient Hebrew Cycle. The moon, though involved in this incident, could not be mentioned, because she was just short of her entrance into her 4th quarter, therefore, at that moment (*i. e.* absolutely), was below the eastern horizon. There were no Palestinic landmarks by which to fix her place. That she, too, reversed her orbital motion cannot be denied, for her present place, (in arc), reverses through both this event and Joshua's, and strikes Creation's first hour without error. This could not have happened had she not been equally, and relatively, influenced in Hezekiah's day as well as in that of Joshua.

PART I.

JOSHUA'S LONG DAY,

AND

THE DIAL OF AHAZ.

THE DISCUSSION.

“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons, and for days and years.”

Gen. i. 14.

THE ARGUMENT.

“There was no day like that, before it or after it.” Josh. x, 14.

The earnest seeker after Truth may enter her Temple by either one of several parallel corridors, which, upon examination, he will find to be joined by a sufficient number of cross passages to take him anywhere throughout the edifice. Along any one of these transepts he will find corresponding treasures, no matter in what main corridor he may be loitering. To mention but few: Astronomy, Chronology, Secular and Sacred History, lead, alike, directly onward to the altar. It is immaterial which corridor we select, but it is satisfactory to compare the vistas afforded along each, and thus obtain a better comprehension of the whole building so fitly joined together. The only object of this present guide-book is to point out some few of the lateral correspondencies in the Temple, and to demonstrate that they are parts of the same plan of architecture, in that they severally reflect their counterparts on either hand.

Upon June 21st, 1890, it was announced by the author that, as the final result of several years of close calculation, he had succeeded in identifying the conjunction of the sun and moon at

which, "as it is written" in the Sacred record, "Joshua's Long Day" occurred,—and that his calculations completely vindicated the Biblical Chronology.

It is but natural that this announcement should have begotten a widespread comment, considerable misstatement, and awakened no little controversy and dispute; in view of which it is deemed wise to put the whole matter into as concise a shape as may be, without resorting to transcendental mathematics, which the average human being must—(and does in all calendric work)—take upon faith.

For instance, if almanac-makers had to supplement their work by an appendix giving all the figuring incidental to their finished tables, it would be a handicap sufficient to block their entire publication. But some will say, "the proof of the pudding is in the eating," and the safety of the modern almanac-maker consists in the fact, that the generation which uses it has constant demonstration of its accuracy. Very good, but the writer has almanacs and calendars in his possession extending back to the beginning of the century, almanacs of years before he was born. To him they are mere history, he cannot summon up his own experience. What then? Why, upon the foregoing premises, he is either forced to recalculate them, somehow or other, or else to accept them upon the basis of common sense, and to assume that they must have re-

corded true events, for otherwise they would have been repudiated by their own generation.

But this brings us to the gist of the argument in favor of the two events now under consideration. They occurred well within the days of written history, and were written down into the chronology of the days in question. They were consequently accepted in their own day, and must therefore have had foundation whereon to claim and effect an entrance into the contemporary history of generations who raised no voice against them,—they were admitted into their Chronology!

SECULAR CORROBORATION.

The writer does not pretend to explain *how* the Day in question was lengthened, but accepts it as a literal fact fully corroborated by history.

The Grecian Herodotus, whom we moderns call “The Father of History,” verifies it by quoting the records shown to him by the priests while he was in Egypt. This is independent testimony, for neither the Greeks nor the Egyptians refer to the Hebrew account as the source of their own. But we may also refer to the Chinese, who preserve still another independent record of a similar event, (no doubt the identical one), as having occurred in the reign of Yeo, who was contemporary with Joshua.

In view of these four independent, and widely separated accounts, we must consider the event

to be indisputable, so far as its *historical* evidence is concerned; and we maintain that no “*wise-man*” will say a word against the possibility of reducing the relative motion of the three bodies, (Earth, Sun and Moon), even to a standstill, until he really knows and can explain how that motion is produced!

No less eminent a philosopher than Newton has demonstrated how quickly the earth-motion might be slowed down, without appreciable shock to its denizens; and while the scientist can easily illustrate it, the devout astronomer,—(and “the undevout astronomer is mad”)—can as easily offer a natural method whereby the stoppage could have been brought about.

For instance, any one may see, in the windows of the optician, a tiny apparatus, with four fans, which turn around with considerable speed, when exposed to the light. It is perhaps as near an approach to perpetual motion as man’s ingenuity can make. If we merely raise our hand to interrupt the direct action of the actinism in the sun’s rays, we immediately reduce the velocity of this apparatus by about one-half.

Now a cometary mass interposed between the Earth and Moon, and the Sun, in Joshua’s day, might have easily cut off the actinic rays of the Sun, without affecting the light and heat rays of the spectrum at all, and so have accomplished the phenomenon.

How it really was accomplished, God only

knows; that it *was* done, Secular History testifies, and Sacred History asserts, with an authority not to be apologetically ignored by any one who prays sincerely that he may be "sealed" with saving faith.

It is an unfortunate sign of our times (2 Thess., ii. 3), that one who enters upon such a calculation as this, receives but little encouragement or response, even from quarters where he has a right to expect it, while in the scientific world at large the announcement seems to have begotten little else than disparaging discussion.

Nevertheless, a sufficiently large correspondence has already justified the belief that a publication of the main elements is now demanded, in order that they may be verified, or overthrown, by others.

THE INCEPTION OF THE PROBLEM.

The writer was led to make this calculation not to find out *whether* the account was true, but rather because he was convinced that it *was* so, and that it could therefore be PROVED to the satisfaction of any *reasonable* man.

And now it may be further stated, that in the course of his studies, and calculations, he has been led to see that the collateral fraction of an hour (40 minutes) required by the "turning back of the shadow upon the Dial of Ahaz," in the days of Hezekiah, also forms an integral, and

necessary, part of human Chronology, and must be restored to it, in order to work the cycles of astronomy with absolute accuracy.

The fact is there can be no compromise in the position of a believer in the Bible. We freely grant this to the Agnostic, as the essential substance out of which the only bridge whereon we can hope to meet and draw up the preliminaries of an eternal truce, must be constructed, and we equally insist upon its employment by the Gnostic. That is, we fully recognize the *logic* of fundamental "common sense," and maintain, with all men of sound mind, that it can be fairly demanded of the Bible, that it shall square itself to its own record, when tried at the bar of the most transcendental astronomy, since by the premises of creation, and inspiration, their authorship is One.

At present, however, we are only dealing with Joshua's "Long Day," and are not yet called upon to divulge when, how, where, or why, the addition of a fraction of a single hour became astronomically necessary, was actually intercalated in the calendar, and was demanded in the calculations which verify the whole—all this in its proper place.

The problem, whose solution was primarily undertaken, was: whether a conjunction of the Sun and Moon occurred in the celestial vicinity of Beth Horon, at midday during Joshua's life.

THE CHRONOLOGICAL CONDITIONS.

The chronological conditions imposed upon the problem by the sacred record, required that this mid-heaven conjunction should have occurred during the first five years of Joshua's occupation of the land, (2553-58 A. M.), and within these years the special Geographico-Astronomical conditions required that, by reversing the cycles of "the three bodies" from their *present* positions, their relative places should be such as to bring the Sun over Gibeon, and the Moon over Ajalon, within the set chronological limits. That is, the question to be settled was, whether Astronomy would corroborate History?

The battle of Beth Horon must have occurred during the first five years which succeeded the "passage of the Jordan" (Friday, 10th of 7th civil month, 2553 A. M.), and which preceded the "division of the land."

Caleb was 40 years old when sent out with the spies (Josh. xiv. 7), and was 85 when the land was divided (xiv. 10). Hence, the "division" was effected 5 years after their occupancy of it. For Caleb must have spent 40 of these remaining 45 years, in the wilderness with the rest of the host—*i. e.*, from the middle of 2513 A. M.—the date of the exodus—to the middle of 2553 A. M.—that of the entrance into Palestine.

The Battle of Beth Horon could not have occurred *after* the "division of the land," for long

before that event we are expressly told (Josh. xi. 23), that "the land rested from war;" nor, of course, could the battle have occurred *before* the passage of the Jordan!

We are thus confined within very narrow chronological limits even before we undertake the crucial test of pure astronomy in order to find out the exact date which satisfies the rigid conditions directly imposed upon it by the record itself.

These conditions are as explicitly fixed by the account, as if it were committed, in so many words, to a "transit of Venus," upon the Beth Horon high-noon in question. Thus: in the account given in the Xth chapter of Joshua, we find the sun (☉) placed upon the meridian of Gibeon ($35^{\circ} 10' \pm$ E. of Greenwich), which latter place (Gibeon) lies S. E. of Beth Horon by some $6' \pm$ of arc; while, at the same time, the moon (☾) is located upon the meridian of Ajalon ($35^{\circ} 2' \pm$ E. of Greenwich), at about an equal distance of arc ($6' \pm$), to the S. W. of Beth Horon.

The moon was therefore *recorded* as about $8' \mp$ west of the sun, and had the relative motion of "the three bodies" not been arrested, she would have come into conjunction (*i. e.*, become "*new*") in about thirteen minutes of time.

Now if the account is to maintain its integrity,—and Faith of course believes it will, while Infidelity never investigates at all, unless it be under a predisposition to find error,—we have here a most consummate set of astro-geographico-

chronological conditions, which must agree with the present positions of "the three bodies," to the very last degree of accuracy.

That they actually fulfill these complex conditions, and are rigidly true to the cycles as unrolled down to the date of the last sun-eclipsed conjunction of history (June 17, 1890), my own calculations verify to ix^{th} (""""""), or to 60^7 beyond seconds of time!

REFERENCE TO MOON ANOMALOUS.

But right here it is proper, and *apropos*, to insist that the mere mention of the moon, under the circumstances involved at Beth Horon, is a positive and *prima facie* guarantee of historical accuracy in the whole account.

For, as it was at *midday* that Joshua found himself at Beth Horon, and the moon, both by modern calculations, and by the tenor of the record, was so near to the sun (*i. e.*, at that portion of her orbit where she is always invisible even at night), there is no human probability that she would have been mentioned at all had not the facts of the case both warranted it, and demanded it, as a necessity. For about $27\frac{1}{2}$ hours, both preceding and following a conjunction, the moon has no "phasis," and the Bible account places her within but fifteen minutes of the sun!

Bathed in such a meridian sun-glare she would have been invisible even to the Lick Telescope,

and nothing but the veracity of the fact will ever reasonably account even for her incidental introduction into the record of this stupendous effort of the Solar System.

But *being* there, and being, moreover, an essential and ruling element of Hebrew Calendric methods, the whole system of Sacred Terrestrial Chronology demanded that she should be involved in the same mandate of "silence" imposed upon the sun, under penalty, if not, of throwing all the writings of Moses into unutterable confusion! For these writings are strung together, historically, in terms of a Lunar calendar, pure and simple, while at the same time their Chronology is consummately intercalated in order to keep solar time also. Hence to have held the sun, which did *not* rule the Hebrew "working" calendar, and to have suffered the orb that did so to pursue her "lost" way, would have necessitated an entire re-editing of the Pentateuch, or else have required all future generations to correct its chronology by the use of a "constant" of the most complex mathematical character.

Such a stoppage, therefore, as Joshua was led to request (Josh. x.12.), demanded a stoppage of the moon as well as of the sun, *i. e.*, the earth's rotation, and the moon's orbital motion, had equally to be controlled. It is to this fact alone that we are indebted for any mention of the moon, and so her absolute place in her orbit is as positively fixed by the record, as is that of the sun,

which was, after all, the ruling light, so far as merely Beth Horon's *battle* is concerned.

REAL EFFECT OF SUCH A STOPPAGE.

The effect of the stoppage of all relative motion among "the three bodies" for "about a whole day," was merely to introduce a single week-day into the calendar, and this was effected by the Hebrew priests, then and there, as a separate and distinct "measure" of the *duration* of the stoppage itself.

But, in so far as the actual measure of *celestial arc* is concerned, it could not, and did not, lengthen the then current year, 2,555 A. M., or lunar year (2634th), by anything whatsoever. That is, they, the year, the lunation, and the terrestrial rotation, were severally completed, when they were suffered to resume their "speech," at the very same points of the Zodiac which they would have reached had the incident not occurred.

If the power of Jehovah had enforced this "silence" on the spheres for a whole year instead of for a single day, the cycles themselves would bear no evidence thereof *to-day*, save only to mark, as now they do, the fact and date of the conjunction *at which* it was recorded to have occurred,—*i. e.*, to have begun and ended,—for the logical, and astronomical, carrying out of the mandate, requires no change of relative arc measurements while the "silence" continued.

But accurate "chronology" *would* have borne true evidence of the fact, and of its duration, if so be it should have been as well preserved by the Priests, (who were the calendar keepers), as they did preserve that of the single day which is recorded to have actually occurred.

For instance, a similar stoppage of all relative motion among the three bodies *in our day* would be very accurately measured by the chronometers of every Observatory upon earth, and by the watches now carried by almost everybody. And undoubtedly such a stoppage, as to its duration, would be measured and accounted for, in terms of week days, each of twenty-four hours, and be given its proper place as such in the current calendar.

But, save in the terms of such week-day periods, we would have, and could have, no other record of it, for the cycles, when resumed, would inevitably finish their respective courses at the identical points of the Zodiac they would have reached had no such relative stoppage been imposed. Thus all astronomical record of the stoppage would be lost so soon as motion was resumed, unless History and Chronology should have independently kept watch of it by Geographical references, and by Time, measured in some other way.

I maintain therefore both logically, and astronomically, and also as a chronologist, that the sole question which modern astronomy has to

ask of "the three bodies," as now moving, and duly recorded by their elements in the best Ephemerides and Nautical Almanacs of the day, is whether such a *Conjunction*, as the record demands, is also demonstrated to have taken place at Beth Horon within the limits which are equally set forth by the account.

Beyond this, the yea or nay of astronomy cannot go one single element of "*arc*," which is its only measure of "time" !

But right here accurate Chronology steps in, and her testimony has the casting and deciding vote, for if it shall be shown that, while the ecliptical points reached by "the bodies that rule the times and seasons" are the ones duly demanded by astronomically recorded time, while nevertheless the points reached in the Septenary sequence of the week days (*i. e.*, in the Calendar, which is the sole province of Chronology) are *ahead* of the astronomic ones by an amount just equal to the alleged duration of the stoppage as recorded by history, then the demonstration of the problem is complete and mathematical, and cannot be gainsaid in the least by sound reason.

It is thus manifest how beautifully History, Chronology and Astronomy stand related to each other in preserving the record of human "duration," and how consummately they may mutually assist each other, in defying those who would belittle the accuracy of the infinite and infallible Word as "it is written."

SOLI-LUNAR CYCLES.

But to continue; not before nor since "Joshua's Long Day" has there been a date which will harmonize the required relative positions of the Sun, Moon and Earth, as conditioned in the Sacred Record and reversed from their present relative places.

We are here limiting ourselves to the most transcendental accuracy, and are ignoring a numerous group of perpetually recurring approximations which, to all common purposes, bring about a repetition of a midday conjunction at a given place after 19; 651; 5859; etc. years, (*i. e.*, in one of the several soli-lunar cycles). But it is not enough to determine the least common multiple of a year and a lunation, in order to obtain an *accurate Soli-lunar* DIURNAL cycle, for the Earth's *own* rotation must be rigidly included in the calculation if we wish to tie the repetition geographically to the zenith of any particular place.

This necessitates the reduction of a Solar day, of a Lunation in Solar days, and of a mean Solar year, to their very ultimates, say at least to v^{ths} (""), the determination of the resulting least common multiple, and *its* reduction back to years.

If any one will undertake this simple, but tedious operation, he will find, as the writer has found, that the period required is much more than $23\frac{1}{2}$ quintillion years! Nor short of this

stupendous Eon can the conjunction sought, or in fact any other conjunction, *accurately* repeat itself, at the same place, in even its simplest solar, lunar, and terrestrial time elements.

With such figures in mind the search for Joshua's Long Day is certainly akin to hunting for a needle in the universe,—the which is manifestly so much the better in the cause of accuracy! Nevertheless there it is, and it results equally as well whether we reverse their cycles from the present positions of the three bodies, or work them forward from the soli-lunar conjunction at the instant of that autumnal equinox which marks the very first day of Adam's mundane chronology.

THE TRUE ORIGIN OF TIME.

It is manifest that if we believed the Bible to be superlatively accurate the latter method would be the most natural one to pursue; for, not only would it pass through the Beth Horon conjunction, but, by producing the cycles onward, would inevitably land us at the places where the several bodies are now found. And this in fact, as above stated, is what occurs whichever way we work the problem, and hence the logical and irresistible conclusion is that the Biblical record is without error, and that henceforth we *may* assume the "Mosaic Era" as a natural astronomical *point d'appui* in all the calculations of Chronology.

When a novice has been conducted systematically through the windings of a labyrinth to

its inner *Sanctum*, and has been fully initiated into the principles which govern the correct means of progress, it is manifest that he will ever after refer all localities therein not to some shifting point in the outlying circumference to which new paths are being constantly added, but will always start his measurements from the one fixed point which governs all the rest.

But it is admitted that the novice in our illustration has to be *conducted*, the first time, from the outside in. And so it is natural, in the confused state of Modern Chronology, to demand of one who maintains the accuracy of the Mosaic system, that he should trace *his* way backward to its origin, and take the initiates with him, in order to beget in them the confidence he has himself.

It is trusted that before the present volume has been laid aside a modicum of this confidence will have been instilled into its readers, and that they will thereafter see sufficient ground whereon to think from Adam down the stream of time, instead of upwards from some accidental generation of his everlasting posterity.

But to return to our topic:

THE INTERCALATED DAY.

To be scientifically correct it may therefore be stated that the Sun and Moon were going into accurate conjunction, in the mid-heavens over Beth Horon, (as recorded in Joshua), for the 31-,

604th time (since their primeval conjunction on the first day of Adam's first week of time), on the 24th day of the 4th Civil, or 10th Sacred month of the Hebrew calendric year 2555 A. M., which day was a *Tuesday* at 11.13 A. M., it being the 933,285th day of the world reckoning from Creation *inclusive*. Whereas, if we reverse the cycles from the latest solar-eclipsing conjunction of history,* to wit, that of Tuesday, June 17, 1890, they pass unerringly backward to that same conjunction, and make it 1,217,530 days "*ago*," but upon a *Wednesday*, at about 10.33 A. M. ! *i. e.*, *there is inevitably* "ABOUT A WHOLE DAY" *between the two results !*

Now, as to these intervening $23\frac{1}{3}$ hours, Astronomy is *dumb*, and will be dumb FOREVER, while History—in Palestine, in Greece, in China, and in Egypt—is eloquent, and Chronology, in God's word, "is so written" that woe betide the fool who rushes in "where angels [and even devils] (Luke iv. 12-15) fear to tread."

This conjunction found the sun over Gibeon, the moon over Ajalon, and Joshua, in the height of battle, at Beth Horon, exactly midway between them. That is, the sun and moon were, to the last element of "arc," in Joshua's mid-heavens!

It is useless to contend against these figures, for they square with all the eclipses, transits, and equinoxes of Astronomy, and will land even a fair approximator at an epoch which will not

* *Vide* Appendix C.

repeat itself for a period of years whose aggregate is not to be counted by the whole human race laboring steadily thereat from Adam down to the present moment.

They also square themselves forward from Creation, with every date mentioned in the Holy Writ,—from Genesis to Revelations,—and backward, from the present, with all those of secular history, running back until they meet the former, and thereafter corroborating the sequence as one and the same thing.

Who then, in the face of them, shall arrogate unto the littleness of himself, so intimate a knowledge of the essence of celestial motion, as to dare to say that JEHOVAH, who hath wound the cycles up of old, did not also impose upon them such conditions as to bring about the event recorded in its proper day? Or who shall lift up his ephemeral “speech” against the “silence” which the common Maker imposed upon their’s, because, forsooth, he cannot comprehend the universe from the stand-point of an earth-worm?

THE SITE UNIQUE.

It is at once noticeable, to an investigator of the geographical location of the places concerned in this incident, that the difference in longitude of Beth Horon and Gibeon, or of Ajalon and Beth Horon, so closely as modern Geography locates them, is equal to the autumnal “equation of time,” while at the date of the conjunction itself,

(winter solstice), there is *no* "equation of time;" that is, at this time of the solar year, mean and apparent time agree! In view of the surprising concert of Geographical, Astronomical, Historical, and Chronological elements involved in this chapter of Sacred History, it is astonishing to the writer that the eye of Science has never before been attracted to it, and that the mind of the devout believer has not long since seen in it the very site whereon to fight the decisive offenso-defensive battle of Faith against Infidelity.

Let us now describe the events at Beth Horon in the light shed upon them by the results of this tardy calculation.

Joshua crossed the Jordan on Friday, the 10th day of the 7th Civil (1st Sacred) month of the year 2553 A. M., and, without enumerating the intervening events, was in his permanent camp at Gilgal on Monday, the 23d day of the 4th Civil month of 2555 A. M.

This was at winter solstice, and sheds light upon the wisdom of the Amorites in selecting this occasion, as the most promising one, upon which to wipe out the only native allies of the Hebrews.

It also accounts for the fact of Joshua being found quietly camping with his hosts during the stirring task which had devolved upon them.

THE BATTLE DESCRIBED.

It was at this juncture that the men of Gibeon sent hastily to Joshua the news that they were

surrounded, and besought his immediate assistance. There was no time to be lost, and Joshua's preparations seem to have been so quickly made as to have enabled him to leave Gilgal with the setting sun.

The sunset of his departure was of course the commencement of a day; and by calculation was on a *Tuesday's* commencement, according to the original, and then universal method of keeping the calendar. So Joshua marched all that night (Josh. x. 9), and, as armies move, reached Gibeon, some 20 miles away in the south-west, probably about dawn. The night was pitch dark, for the moon was going "new," and the surprise of the Amorites seems to have been complete.

The generalship of Moses and Joshua cannot be doubted, and the whole tenor of this particular account implies an adherence to strategical principles of the highest order by the latter. His first aim was to relieve Gibeon, his second to cut off retreat towards Jerusalem, and his third to drive the allies into the broken country. He was north-west of Gibeon when he started from Gilgal, but the account of their flight shows that the allies were forced to retreat along that very line! Joshua must therefore have made a wide detour to the south-east and have actually come upon them from their own flank and rear. We doubt if many modern armies would sustain such a surprise with equanimity, and it was certainly too much for the Amorites.

From the very first they were overcome with a great slaughter, which began at Gibeon, for true to the word of the Lord, which in spite of the urgency of his preparations Joshua had not failed to consult, he feared them not, knowing beforehand that they had been delivered into his hand, and that not a man of them could stand afore him (Josh. x. 8). Joshua of course fought with great odds in his favor, but certainly with no surer chances than any one may have who also has the God of Sabbaoth upon his banners.

Surprised, out-flanked, reversed in fact, and so cut off from their safest base of operations—Jerusalem, a city not wholly reduced until David's time—there was nothing left them but to seek individual safety in the wilderness. It was more than what soldiers call “panic” that dominated such a rout, for a forgotten God—the only God, and a God unknown to any but the seed of Abraham,—had stretched forth his arm and there was none to stay it.

Thus the Lord discomfited them before Israel, and slew them with a great slaughter, first at Gibeon, and as they fled by the way of Beth Horon,—a place some four or five miles to the north-west, and midway between Gibeon and Ajalon, which latter places were only 7 or 8 miles apart—the Lord of Hosts still pursued them, and smote them even to Azekah, and unto Makkedah.

Joshua, and his hosts, in the meanwhile closely profited by this supernatural assistance, and, following the retreating enemy (v. 10), the battle was probably at its height towards 11 o'clock A. M., and waging around Beth Horon.

That a severe convulsion of nature had already begun is manifest from the circumstances detailed in verse 11, where we learn that "it came to pass as they fled from before Israel, *and were going down to Beth Horon*, that the Lord cast down great stones (*aerolites?*) from heaven upon them, unto Azekah, and they died. There were more which died with hail-stones than whom the children of Israel slew with the sword."

THE LONG DAY WITHOUT SUNSET AND WITH NO SUNRISE!

By this time Joshua himself must have been in the vicinity of the elevated central point of the broadly extended battlefield, and the moment had arrived to announce the outcome of the prodigy which was already in progress.

The sun and moon, at this moment (11 A. M.) were absolutely in the "mid-heavens," equally distant to the east and west of Beth Horon—Joshua's own zenith—and about thirteen minutes of time apart, that is, they were, respectively, over the meridians of Gibeon, and Ajalon, to his right and left, as he pursued the enemy northward.

The conjunction was accurately due at the 17^h 12^m 56^s 48ⁱⁱⁱ 18^{iv} 16^v 47^{vi} 24^{vii} 26^{viii} 40^{ix} of that day, counting from its sunset beginning, say at our 13^m past 11 A. M. of Tuesday, December 21st. It is at this juncture, therefore, that the incidents recorded in Joshua x, 12, 14, took place, and which, as we have seen, are now so circumstantially verified by History, Geography, Chronology, and Astronomy acting in concert. They are "written" as follows:

"Then spake Joshua to the Lord, in the day when the Lord delivered up the Amorites before the Children of Israel, and he said in the sight of all Israel, '*Sun, stand thou still upon Gibeon; and thou moon, in the valley of Ajalon.*'"

"AND THE SUN STOOD STILL, AND THE MOON STAYED, until the people had avenged themselves upon their enemies.

"Is not this [also*] written in the book of Jasher?

"So the sun stood still IN THE MIDST OF HEAVEN, and hasted not to go down, ABOUT A WHOLE DAY.

"And there was no day like THAT before it, or after it, that the Lord harkened unto the voice of a man: For the Lord fought for Israel."

The Hebrew text states that the command to the Sun and Moon was "Be Silent!" and that the duration of this "Silence" was *about* a whole day," i. e., 24 ± hours.

* *Vide* Appendix. A.

It therefore covered the remaining part of Tuesday, and ran over (if *full* 24 hours) to about the corresponding hour of Wednesday, and thereafter, up to *that* sun-down, the remaining hours of Wednesday were completed.

It is now to be noticed that within the first 13 minutes which succeeded the resumption of relative motion, the *delayed* Conjunction must have taken place, and therefore that it occurred just where our modern reversion of the cycles demands, *i. e.*, upon a Wednesday agreeing with the very sequence of the week-days now kept in our modern Calendars, and 1,217,530 days *before* our Tuesday, June 17th, 1890.

The particular sun-down which succeeded this conjunction thus marked the Hebrew origin of Thursday, the 933,287th "day of the world," and sometime during it, and the next day, Friday, Joshua *may* (?) have returned to his winter camp at Gilgal in time to rest upon the Sabbath, which was the 28th day of the month.

Without knowing at all how the actual days of the *week* fell into the account, there has always heretofore, been more or less controversy over verse 15 in the account of this battle, where we are told that "Joshua returned and all Israel with him, into camp at Gilgal." A great many suppose that this indicates a *temporary* return, and that Gilgal was again left upon the receipt of news that the five kings were in a cave at Makkedah. As we have pointed out he *may*

have done so, but from the *military* standpoint such a view is utterly untenable, and a more careful exegesis of the whole chapter bears us out in the conclusion that this was not at all the case. It is the opinion of the writer that Joshua was fortunate if his armies got back into their camp at all that winter, and at any rate that this particular Sabbath rest was spent at Makkedah, where his temporary camp was most naturally pitched during the closing hours of the "Long Day" under discussion.

A MILITARY COMMENTARY.

The Xth chapter of Joshua describes an entire campaign. In the first five verses we have a general account of the incidents which occasioned it, and their chronology sweeps from Israel's entrance into hither-Palestine, down to the winter when this particular campaign was undertaken. The next two verses refer to the day (Monday) on which the news reached Joshua. And, in order to allow him as many of its full 24 hours for his preparations, as the succeeding context requires, we may be sure that the messengers of the Gibeonites must have left their own city upon Sunday, or the first day of the week. We are here making a close, but none the less important, chronological point; for, by the time we have reviewed this chapter, it will be thereby patent that it fairly gives us, day by day, the incidents of an entire week, concerning whose central and

most important day we now know all the chronologico-astronomical elements of "the three bodies."

Joshua's preparations were finished by Monday's sundown *termination*, and leaving that night (Tuesday), the events of the battle are generally described in the next 8 verses (8-15), particular prominence being given to its chief event,—*i. e.*, to God's manifestation of power in the sight of all Israel, of her particular enemies, and in fact of all the world, since we have independent testimony thereof from secular records. This closes the first sketch, as it were, and naturally ends with verse 15 as an outcome of the matter.

The 12 verses which follow (16-27) contain the special details of additional circumstances, and refer, in reality, to events connected with this same Long Day. The sacred historian follows the usual method of *raconteurs*, who, having given the main facts, return to special points and clear them up incidentally. A reference to the map will indicate the probable routes taken by the discomfited allies. The main body was undoubtedly driven via the two Beth-Horons over the mountains of Ephraim, and down by Ajalon; thence they sought concealment, each, in their own territory. But another column could have found a more direct gate of hope between the mountains of Ephraim and those of Judea. The troops of Jerusalem, however, with their king,

were hopelessly cut off, and certainly took the Beth-Horon road; and it is manifest that the closely pursuing Israelites would have kept them in full view as they went down the western slopes of the mountains and turned towards Makkedah in the south. The fact, too, (16) that all the kings were eventually found hiding in a cave near this latter place, would imply that they had kept together, and had accompanied the main column. At any rate the two columns of refugees would have ultimately crossed each other near Makkedah. Here the confusion would have been still further increased, so that there remained nothing but concealment in that land of caves, so familiar in later days to David and his outlaws.

Joshua must have been in the vicinity when this place of concealment was discovered, and that the battle was still in its heat is settled by his commands recorded in verses 18 and 19. Verse 20 conducts the pursuit to its legitimate military termination, and from verse 21 we learn that Joshua himself had established his headquarters at Makkedah, probably from the time that it became of such special *tactical* importance.

The Battle was now over, and it is likely that, as the incidents described in verses 22-27 were begun, the sun and moon took up their accustomed motions. There were about $7\frac{1}{4}$ hours remaining to the day, and as it closed (v. 27) the bodies of the dead kings were taken down and

cast back into the cave. It was of course Thursday “evening” (*i. e.* its beginning) when this final work was completed. The night of this new day was certainly spent in much needed rest, but the *latter* half of its Hebrew duration (its “morning”) is plainly referred to in verse 28 as *the* day on which the city of Makkedah fell. The next day (Friday) was the preparation for the Sabbath, both of which latter days, in view of all the circumstances of the case, were undoubtedly spent in Camp Makkedah,—and so closed this most remarkable week.

Beyond this point we cannot follow the matter by dates, nor is there any necessity for so doing. The rest of the chapter merely gives the broad outline of the general campaign which followed, and which spread from Gibeon in the north, to Gaza, indeed, into Goshen itself, upon the very borders of Egypt, and thence due east to Kadesh-barnea (41). That it was continuous is shown by verse 42, and by the carefully recorded sequence between its six sieges (Makkedah, Libnah, Lachish, Eglon, Hebron, and Debir, to say nothing of innumerable minor cities implied in the account) and its one pitched engagement (verse 33); that it was relentless, and for good cause, we may be sure from verse 40, and that not until it was completely finished (probably not before Spring was well advanced) did Joshua return to Gilgal, is settled by verse 43.

THE CONQUEST OF PALESTINE.

Thus ended the second of Israel's campaigns for the conquest of the land upon "this side of the Jordan," nor can we refrain from pointing out the consummate generalship with which the three campaigns—that of the Center for Samaria, of the South for the Amorite country, and of the North for Galilee,—are strategically united.

By passing up the eastern side of Palestine until opposite Jericho, the land was entered in what from the military stand-point we term its "middle zone." Here the decisive battle of Jericho, and the eventually successful campaign against Ai, struck such a sudden and stunning blow against the inhabitants that for a long time the now separated Northern and Southern nations hesitated to meet Joshua in open contest. The Gibeonites obtained immunity by a cunning stratagem, and en route through their territory, from the first and original Camp Gilgal (Josh. iv. 19), the host moved north to that Gilgal which is in the land of Ephraim, and which became their second and really "permanent camp."

The new year 2554 A. M. had now begun, and its fall was spent in preparations for the first winter in the land. The spring of this year undoubtedly found Joshua busily engaged in the operations around Mt. Ebal (Josh. viii. 30-35) quite near to his permanent camp. Here he

caused the great altar to be erected out of whole stones whereon no man had ever raised a chisel, and thereafter the entire law of Moses was hewn into it. This undertaking must have consumed a good part of the rest of that year, and in view of the care with which it was done, a careful archaeological examination of Mt. Ebal might repay modern research and exploration far better than the costly excavations in the ruins of Babylon.

This undertaking was not only accomplished in the presence of all Israel, but when completed was followed by a celebrated feast, no doubt the New Year feast of 2555 A. M., at which every word that Moses had ever commanded was read in the ears of all concerned.

Israel now returned to Gilgal, spent the Fall in preparation for their second winter, and at its solstice became involved in the campaign we have just examined.

It is not to be understood that the Amorites, in so far as they were concerned, entered upon this undertaking without long and careful preparation. From the very passage of the Jordan they had become demoralized (Josh. v. i), the fall of Jericho had vastly increased the fame of Joshua throughout all the country, (vi. 27), and the destruction of Ai, with which the opening campaign ended, followed by the defection of the Gibeonites, manifestly demanded caution and we need not doubt begot it. Nevertheless, their arrangements, conceived from the first (ix. 1-2), at

last took form (x. 1-5), and met the fate which we have sketched.

To his military position between the northern and southern peoples of the land is no doubt due the fact that none of the former were included in this effort; not indeed that it would have been any more successful, but none the less from every stand-point Joshua's generalship is exalted.

Joshua occupied Palestine as Napoleon did the field of Austerlitz, and having now swept its center and south, save the city of Jerusalem, and the land of the Gibeonites, was in the most advantageous situation to accept the challenge of the northern kings.

His campaign against them is described in the next chapter, xi, and was by far the most prolonged of the three (verse 18), consuming probably at least two and a half of the three remaining years, and at their termination "the land rested from war" for the remainder of his days.

The land was thus conquered "in detail," and from the "center outwards," nor has modern warfare any fault to find with his fundamental military principles.

CORROBORATED BY ECLIPSES.

But to return again to the discussion of Joshua's Long Day, and of the true chronology thence resulting. Of course, the announcement of this calculation has awakened criticism and dispute. For instance: It has been pertinently

asked, why "if this line of time is now at last so accurately defined, does not the professor make it pass through some well known date, or, better yet, string an eclipse or so upon it, so that we, who prefer to feel our way carefully backward from the present rather than boldly start out from Adam's era of 'Paradise,' may at least have some one of these lunation mile-stones marked with its true and intelligible elements? Until this is satisfactorily done we shall continue to be in doubt as to whether even this new moon conjunction (to say nothing of its extra astronomical pretensions) is a 'fake' or a 'fact.' "

The position taken by this correspondent is the natural, modern and scientific one and I should be certainly "in the vocative" if I could not furnish astronomical waymarks, backward from the present, so well as forward from creation's dawn, whereby to verify my work.

It is as manifest to me, as it can be to a "practical astronomer," that if my line of lunations is correct I should be able to identify upon it some of the eclipses of the past. This is exactly what I can do, and in fact what I have already done in order to verify my calculations to my own satisfaction, and with this result: That the line being correct it serves to identify every eclipse both of sun and moon that has ever occurred, or ever can occur so long as the solar system obeys the laws that now govern it.

This is not so extraordinary a claim as it seems. All solar eclipses must occur at new moon, and all lunar ones at full moon. There are at a maximum but 70 possible eclipses in a "Team" or sequence of 18 years and 10 to 11 days, after which they repeat in exactly the same sequence, and so move down the ages as unerring sign-posts.

These sign-posts are planted by the moon in her lunations, and if we have her line correctly, we can certainly identify not only any eclipse of History, but all the rest, whether recorded or not. Now to identify a single one, recorded some years ago, is to demonstrate to a "practical astronomer" that the line is right, and this I shall proceed to do.

Let us therefore refer to my original announcement, made in the *New Haven Register*, of June 21st, 1890, but by printers' mishap somewhat disarranged. The proper announcement was that 802 lunar years and 2 lunations ago, Joshua's Beth Horon conjunction was repeated, *i. e.*, re-occurred in due mathematical relation to the zenith of the same place.

As already noted, one must always speak advisedly as to repetitions, and with a full knowledge that they are merely approximations at best, and are of value to almanac makers only according to their degree. Our modern almanac makers are generally content with accuracy to days or hours, or at most to minutes, rarely to seconds, but the universe exhausts the very ultimate.

Now the *re*-conjunction to which I then referred, (aside from any of its merely local, or Beth Horon concomitants, to which however it was duly, and mathematically related), took place upon March 29th, 1112, A. D., and as I announced in the *New Haven Register*, of July 2d, 1890, it was then *additionally* marked by a solar eclipse, to-wit No. 52 of the Regular Team. There was no eclipse, but simply a conjunction, upon the Day of Beth Horon, but in 1112 A. D., the eclipse referred to was brought about by the fullness of *other* cycles.

This eclipse of March 29, 1112 A. D. was followed the next month (April 13), by a lunar eclipse (No. 53), and at autumnal equinox of that year (September 22-3), the sun was again eclipsed *circa* the first points of Libra (No. 54). This latter eclipse was followed the next month (October 6) by another lunar eclipse (No. 55), and on March 18, 1113 A. D. (*i. e.*, exactly 12 lunations, or one full lunar year, after the one with which we started) at the 19th hour of the day, a full solar eclipse (No. 56) occurred at JERUSALEM, *and was then and there recorded*, as will be found by consulting the records of eclipses. Beth Horon, Ajalon and Gibeon are but a few miles north-west of Jerusalem, and an eclipse which involved one would almost certainly have compassed the others. This was in the reign of Henry I. of England, and of Baldwin I. of the "Latin Kingdom of Jerusalem."

Here, then, we have tied ourselves to an eclipse which is actually *recorded*, and have *thus verified the unerring* accuracy of our “line of time.” Let me here state further that this latter eclipse (No. 56) will be repeated on April 16th, 1893, A. D., as a necessary resultant of the very same celestial mechanism, and may be predicted far more certainly than we can count upon the future chimes of any earthly chronometer—upon that day the sun will set, eclipsed, at Jerusalem.

To return now to our eclipse No. 52, which we stated to have specially marked the “repetition” of the Beth Horon conjunction of Joshua’s day. The distance apart of these two new moons is exactly 31,604 lunations, or $2,555\frac{1}{4}$ solar years, and the first one, or Joshua’s, actually occurred in the year 2555 A. M., at its winter solstice.

But as it is fairly demanded that the trace shall be *backward* from the present, rather than forward from an origin of time which is under dispute, let us take the new moon of this present month, now shining, and full to-day, (Wednesday, July 2d, 1890), which by the way is the central day of the current solar year, as we moderns fix it, in the A. D. system, and which may be still further anchored to the rigid facts of the solar system by noting that this “fullness” occurs with the sun in Apogee, and the moon in Perigee.

It is thus manifest that we could not have a better, nor more remarkable lunation from which

to reverse our cycles, and feel backward to that far greater one which is the object of our studies.

This modern lunation under consideration, was *renewed* upon June 17th, 1890; reckoning, then from it, 3,435 lunar years, and 10 lunations ago, marks the conjunction of Joshua's Long Day.

In other words, the time backward is 41,230 lunations, no more and no less, and they pass through every eclipse both in history and out of history, because they start with the very last eclipse of history, to-wit: the annular one of the sun, which occurred on this very June 17, 1890, (our "starting point"),* and pass through the group mentioned in 1112 and 1113 A. D.!

In the humble opinion of the writer, this calculation has come to stay, and some day to be recognized at its full and intrinsic value, and he is confident that if he could calculate the trajectory of a human projectile as unerringly as he can rely on the motions of those that Jehovah has placed in the Heavens for "signs and for seasons," in so far as Adam's race is concerned, he would feel very little anxiety for America in time of foreign war even if he had to fight her battles single-handed. In the meantime it may be maintained that while the Bible needs no human bolstering to support its infinite accuracy, nevertheless we are constrained to believe that the human understanding itself *does* need such helps as this and similar calculations, in order to

* *Vide* Appendix C

force it back upon the sometime inevitable plane of implicit faith.

VERIFIED BY THE EQUINOXES.

As one among several other independent verifications of this calculation it is to be noted that the autumnal Equinox last year, 1889, was the 5,888th since creation, and that it occurred upon the 2,150,548th, “day of the world,” to-wit: upon Sunday, September 22d, 1889, as we know from the government ephemeris of that year, and which Sunday, in spite of Parliamentary enactments as to Greenwich mean noon, etc., did not really commence until its own modern sundown had been duly recorded by nature at the far-off eastern “*primary meridian*.”

The ephemeris’ time of this autumnal equinox was *circa* 8^h45^m after Greenwich mean noon of that modern Sunday, which is set back from the ancient origin of day by just six hours.

Thus the true time was *circa* 2^h and 45^m after the Greenwich mean sunset *beginning* of this particular Sunday, or 9^h 37^m 31^s, etc. after its sunset commencement at the *most ancient* “*primary meridian*.”

Nevertheless it can come so by no possible mathematics without the interpolation, or “intercalation” of exactly 24 hours.

This intercalation is demanded by the $23\frac{1}{2} \pm$ hours (“*about a whole day*”) which compass the stoppage of relative motion upon Joshua’s

Tuesday–Wednesday, together with Hezekiah's 40^{mts.} or $\frac{2}{3}$ of a *single* hour (*i. e.*, 10° backward of sun motion), by which the calendar was finally set in absolute order.

All this is proved by the simple inspection and comparison, of the two following equations:

$$(a) \quad \frac{5888 \text{ Y}}{7} = 307,220 \text{ weeks } 6^d 9^h 37^m 31^s \text{ etc.}$$

which brings us (from the original Sunday) only to the 9th hour of a seventh or Sabbath day (to-wit: that of the 2,150,547th), and

$$(b) \quad \frac{5888 \text{ Y} + \left(\frac{23 \frac{1}{3} +^h}{\text{Joshua's}} \right) + \left(\frac{\frac{2}{3} +}{\text{Heze-
kiah's}} \right)}{7} = 307,221^{\text{wks.}} 9^h 37^m 31^s$$

in which latter equation the 9^h 37^m 31^s, etc., fall *where they actually came*,—as at creation,—namely, upon the requisite Sunday or a “first day of the week,” Sept. 22, 1889.

This is the *dictum* of the modern ephemeris, and it is tied to every chronological element in the whole solar system although the latter consists of more than 250 intimately interlaced cycle-making orbs not one of which can be impugned without the condemnation of all the rest.

In the foregoing equations, Y is the mean-solar-year-value, and cannot now be altered 1 second plus or minus from 365^d 5^h 48^m 50^s 53^{'''} and 60^{iv}, while as to the number of years involved, the rigid work of the “British Chronological Society”

has demonstrated, by the verification of all the eclipses and transits, both in and out of history, that the number of years spanned from the dawn of Genesis to our September 22d, 1889, is no more, and no less, than 5,888 of mean astronomical duration.*

SHADOWED ON THE DIAL OF AHAZ.

It is the firm conviction of the writer, fully borne out by certain conditions impressed upon the verification of these events as part of one grand entirety, that the actual duration of the stoppage of relative motion, in Joshua's day, was exactly $23\frac{1}{3}$ rd hours, and that, to avoid calendric confusion, the High Priest, or official time-keeper naturally authorized the intercalation of a full day (24 hours) at the time of the Beth Horon occurrence: that, nevertheless, it was always thereafter a matter of the most careful record that this intercalation was 40 minutes in excess of the truth.

This knowledge must have descended to the days of Hezekiah and Isaiah, the latter of whom, probably fully informed thereon, made double purpose in his later and equally extraordinary request that this remaining part of the missing hour might be, then and there, made up, and the Calendar thus made absolutely correct.

For, while ix^{ths} of time have not escaped me in this verification, I can find no indication of any

* *Vide* Appendix D.

calendric change as incident upon Hezekiah's request. Nevertheless, the totality of time between the primeval autumnal conjunction in 'Eden' and the 72,834th, which occurred on June 17th, 1890, demands exactly 24 hours' interpolation or intercalation, *for the two events*.

All this is also borne out by a fair and critical examination of the texts concerned; (*vide*, and compare 2 Kings xx. 1-11; Isa. xxxviii; 2 Chr. xxxii. 24; and Josh. x. 13; etc., page 5).

Hezekiah ascended the throne at the end of 3278 A. M., and died at the end of 3307 A. M., having reigned exactly 29 years, the last 15 being from Equinox to Equinox. The Dial incident occurred at the beginning, or autumnal Equinox of the Solar year 3293 A. M., *i. e.*, just 15 exact Solar years before his death.

Isaiah's visit to him was upon Wednesday the 1,202,744th "day of the world." This was the 18th day of the 1st Civil month of 3293 A. M., and at the 18th hour thereof (or at "High Noon" reckoning from sundown), the Sun went into Autumnal Equinox.

It was at this very moment, and before Isaiah left the sick King's bedside, to which he had just previously *returned* (2 Kings xx. 4, 5), that, at the prayer of the Prophet, the "Shadow went back" 10°, or 40 minutes, "upon the Dial of Ahaz."

The sign was thus given at once, and upon the actual Solar New Year's *day* and *instant*, al-

though from the position of the then current year upon the Calendar the event has until now been completely hidden from us moderns.

There is no reason to doubt that the prodigy was quickly reported to the anxious monarch, by the High Priest of the day, for this latter, as the official Calendar keeper, would at that very moment have been closely watching the Shadow in the court without, and would have been so doing entirely unconscious of what was taking place at the same time beside the sick bed in the Palace, since he would, by mere virtue of his office, have been necessarily and *personally at the Dial awaiting the New Year instant!* It was at such a moment that "Isaiah the prophet cried unto the Lord; and He brought the shadow ten degrees backward by which it had gone down in the Dial of Ahaz."

The significance of these closely related circumstances is not to be underrated, nor should we lose sight of the fact that we are now, for the first time, sufficiently informed upon them to properly understand the *rationale* of what occurred upon this momentous day.

The Equinox of the year in question was a remarkable one at Jerusalem just because it occurred at local high-noon. The normal advent of this particular Equinox was undoubtedly fore-known as an astronomical event, and eagerly anticipated by those skillful star gazers. The preparations for its accurate observation were made be-

forehand as certainly as in modern days they would have been to watch a pre-calculated "transit of Venus." Moreover the machinery for all this observation already existed in a most elaborate form.

Ahaz, more than any of the kings of Judah, had turned his attention to Sabaism or star worship (2 Chron. xxviii), had erected its astrological altars throughout the city of his fathers, and he had copied the design of one, in particular, whose steps formed the famous Dial, from an original seen by him in Damascus, where he went to meet Tiglath Pileser (2 Kings xvi). This altar was placed right in the center of the Temple area; not only therefore was it conveniently located for meridional observations, but from that area the access into the King's Palace was direct.

We can thus easily picture to ourselves the two groups who were chiefly concerned in the event—the High Priest, with his attendants, carefully watching the Shadow as it moved slowly towards the Noon-mark, and the King, dying from a carbuncle in its last stages, doubtfully listening to Isaiah as he promised him so speedy a recovery, that in three brief days he could go out and pay his vows in person at the altar. These circumstances also lend peculiar light to the "sign" the prophet then and there suggested in verification of his message. What was going on without in the Temple's court was a matter of general information. The King, of

course, knew it; Isaiah knew it; all Jerusalem knew it; and this very fact may have suggested to Isaiah the peculiar fitness of this particular sign under the circumstances. It was already noon, and the Shadow was probably just about to fall into coincidence with the meridian.

“Shall the shadow go forward ten degrees, or go back ten degrees?” now asked the prophet.

“And Hezekiah answered, It is an easy thing for the shadow to go down ten degrees,” *i. e.* to pursue its course:—“Nay, but let the shadow turn backward ten degrees.”

In the court without the intent group are just about to announce the meridional coincidence, when lo, the shadow suddenly reverses its easy motion, and an unexpected and unprecedented prodigy occurs. The shadow moves suddenly and steadily backward over a large section of the dial, and stands at the 20 minute mark. Forty minutes yet to noon! There is no doubting the evidence of one's own senses, and chief among those who were amazed stood the High Priest himself!

The surprise and consternation of this functionary can be judged of in a small degree *by the sense of awe* with which the present discovery of this so unlooked-for accuracy, and the fitness of the several phases of the incident, must strike the modern mind!

“The third day,” (2 Kings xx. 5. 8) from this Solar New Year Wednesday-noon, of course brings

us to the SABBATH DAY, the 21st of that current month, and on it the now fully recovered king most fittingly went up to "the House of the Lord" to render his doubly appropriate thanksgiving (Isa. xxxviii. 9-22).

The moon herself was equally affected upon this occasion, *i. e.* the stoppage, or actual reversion this time, was a relative one of the whole luni-terrestrial system.

But the moon is not mentioned in the account, because she was just short of her 4th Quarter (*i. e.* 21.94 days old), and, as it was "high noon," she was of course more than 90° away, *i. e.*, just below the eastern horizon, and, therefore, no Palestinic landmarks could be cited in her behalf. Nevertheless, as all astronomers know, the earth and moon are so rigidly related to each other in their dominant cycle (as if a steel bar joined their centers), that in this particular case she is as clearly implied in the *ipso facto* as if her actual position could have been geographically fixed.

It is questioned in the mind of the writer to which of these two stupendous events in the solar system he should accord the superior place. Perhaps the answer can never be fully satisfactory. The fact is they form the complements of each other, and have written into human chronology, by their combined action, a single day, unique among all others, in that it begins and ends in the "mid-heavens," and works from

its commencement to its close without a setting or a rising sun !

PROVED FROM THE ALMANAC.

But perhaps the simplest calendric proof of the accuracy of the result of the main calculation discussed in this brochure, *i. e.*, the verification of Joshua's Long Day, is the following, based upon the Lunar or Metonic cycle, a period of 19 tropical years, or 19 years 2 hours and 3 or 4 minutes when the same moon occurs in her 235th lunation.

This period is a familiar one to all almanac makers, as well as to all who are versed in ecclesiastical or lunar chronology.

Upon it depends the age of the moon, or its "epact," which will be found recorded in every good almanac.

By this word "epact" we mean "the age of the moon" at the beginning of the year under consideration, and this depends upon the position of the year itself in the current Metonic cycle. Thus, in almanacs for this year (1890 A. D.) the epact is 9, which means that the moon was 9 days old on the first day of January. In other words, we are in the 10th year of the current Metonic or soli-lunar cycle.

Last year (1889 A. D.) was, therefore, a 9th year in this cycle, and its "epact" was 28.

Now, to apply this cycle to the case in point, *i. e.*, to the verification of the lunation which

marked Joshua's "Long Day," it is to be carefully noted that the results of the calculation assert that the sun and moon were in accurate conjunction at mid-day, of the *winter solstice* of 2555 A. M., *i. e.*, their "epact" was at that time 0, or in other words a cycle was then beginning. If so, the age of the moon at the *winter solstice* of 5888 A. M., or the *beginning* of the 3334th year thereafter, as determined by the cycle, should agree with our almanacs of 1889 A. D. This is exactly the case, $3334 \div 19 = 175\frac{9}{19}$, *i. e.*, there are in 3334 years just 175 full cycles, and $\frac{9}{19}$ ths of a cycle. Hence the solar year of duration, beginning at the winter solstice of 1889 A. D., was the 9th year of the 176th Metonic cycle from Joshua's Long Day. Therefore, the age of the moon at that time should have been as required by the following table, giving the "epact" corresponding to each of the several subordinate years:—

The epact is therefore 28, which will likewise be found to be the "age of the moon" upon the winter solstice (Dec. 21st) of 1889.

Any one may verify this by consulting a last year's Almanac or Ephemeris. But it may be proved from an almanac of the current year (1890), by noting the following which has already been alluded to.

The "epact" this year is 9, therefore the year is No. 10 in the cycle, hence last year, 1889, was the 9th year in the cycle, consequently its "epact," from the opposite table, was 28. But the "win-

THE 176th METONIC CYCLE

FROM JOSHUA'S LONG DAY.

A. D. Years.	Age of Year in the Cycle.	Corresponding Epact or Age of Moon.
1881	1	0
1882	2	11
1883	3	22
1884	4	3
1885	5	14
1886	6	25
1887	7	6
1888	8	17
1889	9	28
1890	10	9
1891	11	20
1892	12	1
1893	13	12
1894	14	23
1895	15	4
1896	16	15
1897	17	26
1898	18	7
1899	19	18

ter solstice" of our modern "common" years falls exactly one lunar year (354 days), after the beginning of the solar year January 1st, hence the age of the moon, upon both dates, was approximately the same, *i. e.*, 28 days, and therefore its age at winter solstice in 2555 A. M. was 0—*i. e.*, the moon was *new*, or in conjunction.

Now there is no astronomic loop-hole here, through which to escape the Q. E. D. of this result, for as the age of the moon at winter solstice of 1889 A. D., was certainly 28 days, the year of the cycle was as certainly a 9th, and as the epact of the moon at winter solstice of the current year (1890 A. D.) is certainly 9, the year itself is a 10th year upon the Era dating from the winter solstice of 2555 A. M. And, finally, the cycle we are now in must be the 176th from the winter solstice which marked Joshua's Beth Horon conjunction, because, otherwise, every eclipse of history would be thrown out of place, as is manifest by a reference to the single group which we have already identified.

The fact is, the beauty and accuracy of Biblical Chronology, when rightly understood, is beyond the compass of human language. It absolutely exhausts our finite means of numerical expression, and dwarfs the ken of even the sublimest mortal intellect.

To the minds of the faithful the foregoing discoveries and demonstrations will be welcomed with the keenest satisfaction, and, in that they

redound unto the glory of Jehovah, they will gladly join the writer in the additional homage which they cannot but beget towards Him who is again shown by these humble efforts to be faithful and true forever and forever.

It has thus been permitted, to this almost already faithless, and certainly final, generation of the present dispensation, to thrust its hands into the *wounds of time*, in order that perchance they might thereby recover their integrity, and accept the literal Word of God; yet none the less will the former generations ever be more blessed, in that they "have not seen, and yet have believed."

THE APOLOGISTS ARRAIGNED.

And this brings us to a point where we can once again, and with the most feeling emphasis, condemn that particular and blasphemous phase of the so-called "higher criticism," upon whose shoulders so much of the infidelity *within* the fold can certainly be laid.

It is nothing short of scandalous to the Christian Church that it has so long permitted the very highest seats among the teachers of our generation, and the loftiest pulpits, to be filled by men who openly teach disbelief, which is "infidelity," in the grandest chapters of the Bible, and who, by their continued and promiscuous apologies to the enemy (2 Thess. ii), and their absolutely unwarranted and frivolous analysis of the Infinite Word, seek to make it of none effect,

and so take all its saving power away from those who otherwise would gladly hear, and having heard, obey.

It is certainly imperative, in that now it is in fact the last few moments of the dread "half-hour of silence" which succeeds the Opening of the Seventh Seal (Rev. viii. 1), for men to break away from those who demonstrate that they have naught to sell, and hasten back unto "Moses and the Prophets," if perchance there may be time, yet, to replenish their lamps with oil, so soon and certainly to be sorely needed!

What the church of these starving "latter days" most needs, is a pure Biblical exegesis, founded upon explicit faith in all that the Word contains. We need an honest *explanation* of the Bible, and it is high time to devote what little there is left unto the teachings of the Prophets.

THE SWORD OF DAMOCLES.

It is now a full generation since our public services were conducted as if an "Advent" were not only promised, *but was imminent*. In the meantime—while we have listened to some of the "doctors" in the pulpit, as they have plumed themselves with divers and delusive theories, which not only have no power to save, but literally damn the soul of the believer, in that they necessarily engender the most insidious forms of infidelity—in the meanwhile the "*time of the END*" has literally crept upon us unawares,—"for

the coming of the Lord draweth nigh," and behold the Judge standeth before the door!"

The whole tenor of the Scriptures points towards a cataclysm at the very height of what the world will consider to be the noon of promise. It looks towards the very state of affairs which now surrounds us, and is in fact the ozone of the air we breathe. Born into a delusion, we are blind to the reality, and, therefore, even as predicted, we are now overtaken in the midst of what we deemed to be the dawn of an eternal progress.

But the Prophets have not spoken in vain, for the faithful have, to the very limit of their light, paid heed unto their words, while the blind, though having eyes, have dwelt among these same scenes with such utter unconcern, that now they have no ground wherein to plant a single potential blade of wheat.

That the world is about to go into the most acute crisis of all history, may be gathered by any mind capable of generalizing among the diverse testimonies that surround us. Nevertheless none but "the wise" can possibly perceive the import of this truth.

Take even that Epistle of James, which Luther called an "Epistle of Straw," but which a wiser man, wiser in the light of modern tendencies, can perceive to be a brick filled with straw, and therefore bonded with endurance, and let any man, concerned with the problems of the day, and con-

vinced as to their outcome, which is clearly set forth by Paul in 2 Thessalonians Chapter ii, read the fifth chapter of this straw epistle. He will see in it the same gospel, the same truth, the same inevitable catastrophe, and not until the human race shall have passed through it will he see the faintest promise of millennial prosperity.

THE TRUE CHRONOLOGY.

But to return to our own peculiar theme. The results at which we have been permitted to arrive were only rendered possible by the previous publications of the British Chronological Society, and by them in fact, was the original idea of attempting this problem begotten. We therefore wish to testify in the behalf of their inestimable researches, and to urge upon all faithful Christians to possess themselves at once of whatever they can reach of their results. Not only, however, have we used these works very freely in our calculations, but we are particularly indebted to them for the basis of our chronological tables at the end of this volume. Most of the original data we have verified, and whatever we have added has but demonstrated the exactness of their system. We therefore endorse these publications with as little reserve as may be due to human labors for the truth, and we assert that no arguments based upon any former hap-hazard systems of chronology can be held to militate against our own discoveries, unless at the same

time they overthrow the system referred to, and which has now for the past ten years, been fully set forth in their annual almanac entitled "All Past Time."

When that system is shaken, the solar system must also be moved out of its appointed harmony, and until it is so moved, Joshua's "Long Day," and Hezekiah's lengthened shadow of the sun, which have at last been identified, will henceforth be "one day known unto the Lord" and revealed unto his people for a central and perpetual *point d'appui* in Chronological Astronomy.

The writer has verified this "line of time" at all the crucial dates of history, and to the very last elements of the cycles, they work out without error in their progress, to our present day.

Beyond this testimony, and the few brief and simple arguments hereinbefore given, we cannot go at this present without introducing the unwieldy volume of abstruse and confusing figures incident upon the direct calculation. But there are a few, collateral to these, to which we must call attention ere we close.

THE SIX THOUSAND YEARS OF CREATION.

Joshua's Long Day, of $47\frac{1}{3}$ rd hours duration, from its Tuesday to Thursday's sunsets, was the last day in broad prophetic chronology which is to be wholly counted as Solar Time. That is, this particular "Day" marked an important era

in the world's scriptural history, which is now to be revealed, to-wit:

Since *that* Day the millenaries have been "*shortened*" to lunar years, so that there will extend from thence $3444\frac{3}{4} \mp$ lunar years to March 1899, A. D. The sum of the $2555\frac{1}{4} \pm$ "long," or solar years, up to that day, and the $3444\frac{3}{4} \mp^{\text{th}}$ "shortened" or lunar years, from thence to the specified equinox, is exactly 6,000: Thus some particular day near the vernal equinox of the year 1899, A. D., will accurately terminate the 6th millenary since creation.

When it is borne in mind that the consensus of the faithful, in all generations, has anticipated that such a date will be fraught with stupendous changes in the Divine method upon earth, its possible import must become apparent to all who are additionally impressed with the startling character of the days in which we live.

JOSHUA—CHRIST—COLUMBUS.

Exactly 1441 solar years forward from that winter solstice, which thus marked one of the two most notable exhibitions of Jehovah's power which the physical universe ever experienced, brings us to the winter solstice which equally marked the culminating day in the spiritual affairs of the human race, to-wit: the birth of its Saviour; while 1441 solar years later lands us at the birth of Columbus, destined to bear the story (Christoferus) of the Hebrews to another world.

If we go backward from this Long Day for an equal period, we reach a day in Noah's life which, were not the records swept away, the mind of faith must certainly rest satisfied was quite as pregnant with import to a world then rushing onward to destruction.

All the Mosaic, and Noachic Chronology verifies itself—for they are one—upon the “line of time” which we have found to be so fully endorsed by Astronomy, to the very limit of accuracy, and the whole sequence cries aloud against those, be they fools or knaves, who would belittle them by measurements against the stature of their own littleness.

THE KEY TO CHRONOLOGY.

Another remarkable fact connected with this 2555th “year of the world,” is, that it affords the key to the entire Hebrew soli-lunar Calendric system. They originally counted 7 lunar-years of 354 days each, equal to 2478 days, and then waited, or were “silent,” *i. e.*, *intercalated*, 77, or eleven full weeks of days, in order to “float” the lunar on to solar time. Thus, $2478 + 77 = 2555$ days = 7 Solar years, *i. e.*, $7 \times 365 = 2555$ days.

This was the fundamental “Cycle” or the most ancient Calendar, and squares itself against every date of the Bible down to the birthday of Heber. They could not have intercalated less than this number of days without severing the sequence of the week, which they did not dare to do. Nor

could they have intercalated more without supererogating their Almanac, whose sole object was to keep the "generations" accurately, but at the same time in harmony with the week, the lunation, and the solar year.

But in the course of time, which culminated around the Diluvian era certain considerations [too transcendental to be referred to here, but which are fully set forth in "All Past Time" the organ of the British Chronological Association], led to the abandonment of this simple system for a cycle of "15 years" somewhat similar to our own of XIX years, and to our solar cycle of 28 years, but worked of course upon a lunar basis, and down to the very end of Hebrew history, which was swept into temporary chaos at the destruction of Jerusalem, the two systems run harmoniously through every date enumerated in the Bible.

By that time, however, other systems, notably the Roman, were in vogue, with common points enough, tangential to the two, to allow of the accurate trace of time back to its origin, and it is through this now rectified line that History can confidently walk, accompanied by an accurate Astronomy and by a fearless science of Chronology.

THE UNBROKEN "WEEK."

The fundamental fact which thus results is that in spite of all our dickerings with the Calendar, it is patent that the human race has never

lost the Septenary sequence of the *Week days*, and that the Sabbath of these latter times comes down to us from Adam, through the Flood, past Joshua's Long Day, by the Dial of Ahaz, and out of the Sepulchre of the Saviour, without a single lapse!

No day is missing; no cycle calls for less; all call for the same, and all unite in a concert of testimony not to be shaken by any ingenuity of man, or devil.

Indeed, while with human perversity we have deliberately broken into seven pieces that primeval commandment whereby God sanctified the *seventh* day, (Gen. ii. 2), and blessed it as the chief among the seven, our very sin has conspired to keep the *sequence* of the week-days with a degree of accuracy not at all to be doubted.

Dating from Babel's confusion, men have preferred to elect their own sacred day, and down to the present time some Region, Race, or Religion has peculiarly charged itself with preserving the accurate sequence of its own peculiar day. Thus, the Assyrians kept Wednesday, the Persians Tuesday, the Egyptians Thursday, the Jews Saturday, the Greeks Monday, the Turks Friday and the Christians Sunday. The HUMAN RACE has thus kept the WEEK and has kept it intact from the dawn of time. No chronological fact is so sure as this, and in it the certainty of God's overruling power is made plainly manifest. It is but another instance of the *irony* of "Kismet."


Now, bearing the above and most ancient calendric method in mind, it is not a little remarkable that this particular conjunction, which marks Joshua's Long Day, and stands at the dividing of the Chronological scale, occurs at the first winter solstice of the 365th Sabbatic cycle of Human History, to wit: at that which followed the 365th Sabbatic year itself! That is, 365 7th years, of the world's duration, lands us at the *end* of 2554 A. M., which was the 2555th astronomical year complete. Three months forward brings us to the winter solstice of 2555 A. M. (or of astronomical duration the 2556th).

It was therefore during the opening years of such an auspicious cycle, and one so intimately related to their own Calendar, upon the scale of a year to a day, that Israel received the *guarantee* of the Land of Promise, which is yet, according to the covenant, to be made perpetual.

THE END OF THE AGE.

And now it must be briefly stated, as an inevitable concomitant of this sequence of Astronomic events, tied to Chronology and History by bonds which may not be sundered, that the 6000th soli-lunar year above mentioned, to wit (1899 A. D.) coincides with the 2520th full Solar year since Nabopolassar shook off the yoke of Assyria, and, by thus assuming the crown of Babylon, commenced the "Times of the Gentiles."*

* See Appendix E.



His accession took place in the 7th Civil (1st Sacred) month of the year 3377 A. M. The "Times of the Gentiles" therefore run out 2520 years thereafter, or in March 5897 A. M. (our A. D. 1899).

This opening year of the Chaldee-Babylonian Era, 3377 A. M., was "Josiah's 13th year," and was marked by the significant "*call*" of *Jeremiah* as a "Prophet to the Nations" (Jer. i), a fact which, in spite of the author's views recently published in the First "Study of Our Race" (*The Romance of History*) struck the writer almost dumb with astonishment when subsequently it was discovered.*

Moreover, the 2513th year of this Babylonian era corresponds to the 3377th year from the Exodus, and a half-year onward upon each, to-wit: to 2513½ and 3377½ respectively, repeat exactly, the famous A. M. dates of the Exodus, and accession of Nabopolassar!†

In modern A. D. style, (which, owing to the changes introduced by Pagan and Papal Rome, and by Parliament, is 1¾ years ahead in its enumeration of "Past Time"), this date corresponds to the autumnal equinox of 1892, while the seven final years of the Babylonian era, (universally believed to be those of ANTI-CHRIST!) commence at the Easter or Passover of this same

* See Appendix E, and Part II, Chronological Appendix.

† *Vide* Tabular Statement, showing the "End of the Age," page 207.

year, (April, 1892), according to our modern reckoning.*

A SIGNIFICANT YEAR.

It is a further remarkable fact, that this 2513th year of the Babylonian era corresponds to the 5651st upon the modern "*Jewish*" scale which year commences upon September 15th (1st day after the Harvest moon) of the *current* (1890 A. D.) year (*vide* this year's almanacs).

This number 5651 cannot be written in Hebrew without suggesting the word JEHOVAH! This is explained by the fact that the Hebrews had no figures but employed their own letters in lieu thereof, and read them from right to left.

$$\text{Thus } \left\{ \begin{array}{l} \text{ה ו ה א} \\ \text{H V H A} \\ 5 \ 6 \ 5 \ 1 \end{array} \right. \text{ suggests } \left\{ \begin{array}{l} \text{ה ו ה ' } \\ \text{H V H I} \\ 5 \ 6 \ 5^{10} \\ (5 \ 6 \ 6 \ 0) \end{array} \right.$$

The zero at the right having no more value in Hebrew arithmetic than a zero at the left in ours. The first value above given is the more accurate one chronologically, it being only an arithmetical pointer, or suggestive of the "Tetragrammaton" or "incommunicable" Hebrew and Masonic "WORD" to wit: the name of the Almighty, Je-Ho-Va-H!

Now the writer, who is a firm believer in the plenary inspiration of the Bible, according to the

* *Vide* Appendices D and F.

strictest definitions of those who are called "Pre-Millennial Adventists," has been fortified in this faith by astro-chronological investigations, from whose signification he cannot escape, and he does not hesitate to affirm his conviction, as a resultant from the consensus of testimony only outlined here, that the civil and sacred Hebrew years 5651-2, dating from September of *this current year* (1890) and extending, by their overlap, to March 1892, will mark an era of astounding moment, not only to "Jews" the world over, but to such Christians as are "awake" and accept "Moses and the Prophets" literally and without the leaven of the so-called "Higher Criticism."*

A SOLEMN WARNING.

But aside from all acceptance or non-acceptance of prophecy, these dates are OMINOUS to the whole Human Race, and they portend events for which we are as unprepared as we are to stand before the "Judge of men"—the date of whose literal ADVENT is trembling in its chronological concealment, and it almost seems certain must announce itself—although only *by its own FACT*, before this final week of years has reached its midday and meridian of terror.

It will probably be said that the writer has gone mad, and that his figures are mere coincidences, but he stands upon too firm a basis,

* *Vide*, Appendices G and H.

founded upon the cycles themselves, and is too deeply concerned for the Race of which he is so powerless a unit, to care a straw what some may say, if so be, by any adequate and honest means, he can persuade as many as will heed, to look unto "the Rock whence they are hewn," and to set their houses and their lamps IN ORDER.

It is to this end alone, that, guaranteed by the accuracy of the calculations which he now announces, he presumes to lift his voice in such unwelcome news to the majority of men, and he would be derelict in every duty which he owes to honesty of purpose, weighed against the magnitude of its necessity, as viewed from his own convictions, did he resist this impulse to utter a warning which in his heart he does believe is true.

And this warning is to JUDAH *in particular*—in that the events with which the days now close ahead of us are pregnant, are not to be *confused* with the Grand return unto their land, long promised in their prophets.

The compact of the *immediate* future is to be made by "many" only, and with **one** who is to come in his *own* name!—and woe to all who make it, (Dan. x. xi. xii).

It is a plain fact, to those who are still "wise" in their knowledge of the prophecies, that "Judah" cannot go home to Palestine with any hope of security and blessing, except she goes *in company with and under the protection of the*

nation of "ISRAEL," (Ezek. xxxvii) and in the faith and spirit of Isaiah xxvi and xliii.

A compact formed with any other people, or ruler upon earth, save one clearly identified as DAVID'S *literal* representative, can only be *in vain* and must lead to a disaster unparalleled even in their own history.

Nevertheless, into the temptation of just such a compact the trend of modern events is inevitably moving; and in spite of any warnings whatsoever, it will be made and *paid for* to the very last jot required by prophecy.

Now the circumstances which concatenate towards such an event are arranging themselves in such an apparently natural order as to promise to deceive almost the very elect. To take a single instance. There is at present no apparent motion among the Jews, looking towards any sudden awakening of a long pent up and sometime latent spirit of irredentalism.* Yet none the less, just beneath the surface every element exists, ready to spring into activity, and become world wide in its influences and results, and never were those among this scattered people in a better state of readiness for this movement. A very spark will light the conflagration.

JEWISH IRREDENTALISM.

Thus, in connection with the coming, or at least proposed Columbian Celebration of 1892 A. D., it

* See Appendix I.

is a significant fact that its peculiar import to the Jews, as a down trodden race seems hitherto to have escaped all general notice.

In 1492 A. D. the Jews were banished from Spain; later, from Portugal and France, and the event was considered by them to be quite as great a calamity as the Roman destruction of Jerusalem.

Taking this into consideration, together with the pointed query whether Columbus himself was not a Jew, *i. e.*, of Jewish parentage and extraction, it is manifest that all the elements exist which are requisite to make the coming anniversary a most momentous one in the opening annals of Hebrew Irredentalism.

As lately noticed in the "*Jewish World*," no people figure so prominently in the history of the discovery of America as the Jews. The plans and calculations for Columbus' expedition were largely the work of two Hebrew astronomers and mathematicians. Two Jews, also, were employed as interpreters by Columbus, and one of them, Luis de Torres, was the very first European to set foot in the New World! When Columbus sighted the Island of San Salvador he imagined that he was approaching a portion of the East Asiatic coast, and he sent Torres—who was engaged for his knowledge of Arabic—ashore to make inquiries of the natives.

It was probably this Torres who was the Madrid Jew to whom Columbus bequeathed half a mark of silver in his will.

Another curious fact is, that it has been seriously suggested, by Dr. Delilzsch, we believe, that Columbus was himself a Jew, or rather of Jewish birth.

The name Christopher was frequently adopted by converts, while the surname Colon was borne by a distinguished family of Jewish scholars.

Christopher's brother, Diego, originally bore the name of Jacob, which sounds surprisingly like a *Shem Kodosh*.

Perhaps, during the preliminaries to the coming celebrations, some Jewish scholars in Italy will make inquiry into the validity of this daring suggestion, and at any rate the vast import of the coming years to Judah, as at last almost a liberated race, cannot be gainsaid, nor is it at all extravagant to think these years will witness a final effort to complete and celebrate their full emancipation.

The fact is we have already entered upon a decade filled with Jewish centennials, the import of which cannot but increase as they return. To refer for instance to but a single case: 100 years ago this year, the National Constituent Assembly was formed in Paris, and one of their earliest acts (1790) was to declare the Jews of Spain and Portugal to be Citizens of France. Thus, for 300 years, the Sephardim had been without citizenship in those countries, when the nation, whose Napoleon but a few years later reconvened their Grand Sanhedrim, helped them to celebrate their

tri-centennial by an act of emancipation, whose own centennial we are now calling to mind! Let him, therefore, who sees nothing significant for "Judah," in the years now coming into general history, cast up his history by cycles, and by centennials, and, if he be at all a "Jew," he will find sufficient to amaze him. Indeed, if we read aright the still latent portents, it is to this very land of France, and to a shadowy Napoleon, that they still significantly point—and yet, withal, with OMINOUS significance!

THE LAST KING OF THE FRANKS.

In this connection the following words of St. Augustin, written *circa*, 400 A. D., are of peculiar significance, to-wit:

"Quidam verò doctores nostri dicunt, quòd unus ex regibus Francorum Romanum Imperium ex integro tenebit, qui in novissimo tempore erit, et ipse erit maximus et omnium regum ultimus; qui postquam regnum suum feliciter gubernaverit, ad ultimum Ierosolymam veniet, et in monte Oliveti, sceptrum et coronam suam deponet; statimque, secundum sententiam prædictam apostoli Pauli, Antichristum dicunt adfuturum."—*Op. Divi Augustini, ed. Paris. 1685, t. vi. p. 244.*

Which being interpreted is as follows:

("Certain of our scholars assert, that a king of the Franks will possess the Roman Empire *restored*; which king will come in the last time, and will himself be the last and greatest of all

kings ; who, after having ruled with success, at the last shall go to Jerusalem, and shall lay down his sceptre and his crown on the Mount of Olives, and they add that immediately, according to the above cited prediction of the Apostle Paul, Anti-christ will appear.”)

We need not refer Bible students to the numerous commentaries which fill the library of prophetic exegesis, wherein it is harmoniously agreed that out of France, in her mysterious role as the perpetuator of the Roman empire, APOLLYON, the Beast of Revelations, is yet to re-arise, and who, healed of his “deadly wound,” (Rev. xiii) is still to consummate his part in human history—the chapters of that history, now about to be revealed by Facts, reserve the privilege of being their own interpreters.

THE CONTROVERSY OF ZION.

But the most potential element in Judah's latent possibilities is that which underlies the final solution of the “Eastern Question”—to her it is purely the “Controversy of Zion;” and, no matter how it may be viewed by the rest of the world, it is impossible that Palestine shall be emptied of the “unspeakable Turk,” and the fact not create a furore among the seed of Abraham.

That all things have been ripening towards the speedy settlement of that question is patent to statesmen, and that Russian Statesmen, from

their own purely *ex-parte* interests, are bent on hastening its solution, is the most evident fact now upon the political horizon of Europe.

It is the very fact that no one can tell when this ever agitated topic shall be sprung for final settlement, which makes its resultant possibilities so momentous, and from now on we may scrutinize the Bulletins for events *whose sequence human wisdom cannot fathom* WITHOUT REFERENCE TO THE SCRIPTURES. In other publications, (*vide* "Yale Military Lectures" 1890, the discussion of "the Eastern Question" in *Frank Leslie's Weekly*, of April 12, 1890, and in a complete series thereon, published in the *New Haven Register* of March and April, 1890), we have fairly covered this topic. But the true philosophy of the situation has been set forth best in Study No. 1 of this Series—the "Romance of History"—now within the reach of any who are interested in obtaining information upon the broad issues involved.

A MIDNIGHT CRY.

In 1837 the Kingdom of Heaven was likened unto the ten virgins, five of whom were wise and five foolish, who took their lamps, and, in 1844, went out to meet the bridegroom, and like them, because he tarried, lo, we fell asleep!

But it is time to wake!

Reckoning from 3466 A. M., when Daniel uttered his remarkable prayer (chapter ix), the

gloom upon the Dial is close upon its MIDNIGHT MARK—so dense the darkness that it “may be felt.”

Sleepers, awake!

There is barely time to trim your lamps!

The long expected “midnight cry” is breaking on the ear!

“Behold the Bridegroom cometh!”

Go ye out to meet him!

*“ Ye do ERR,
Not knowing the Scriptures,
Nor the POWER of God !—Matt. xxii. 29.*

PART II.



APPENDICES.

“Precept upon Precept; line upon line, line upon line; here a little, there a little.—Isaiah, xxviii, 10.

APPENDIX A.

THE BOOK OF JASHER.

I quote the following from Smith's Bible Dictionary: "Jasher, Book of, or, as the margin of the A. V. gives it, 'the book of the Upright,' a record alluded to in two passages only of the O. T. (Josh. x.13 and 2 Sam. i.18), and consequently the subject of much dispute. That it was written in verse only may reasonably be inferred from the only specimens extant, which exhibit unmistakable signs of metrical rhythm. Gesenius conjectured that it was an anthology of ancient songs which acquired its name, 'the book of the just, or upright,' from being written in praise of upright men." Thus far the Rev. Dr. Smith.

Of course this book has been a subject of dispute, everything in the Bible has been, but never should have been *within the fold*. The whole tenor of this article, like so much else, written both within and without the fold, is misleading and unwarranted. What should we care for the mere conjectures of Pharisees in matters of faith? Take for instance that of the doctrine "that it was written in verse *only*." To show the common sense man how unwarranted his reasons are for considering it all in poetry, let us refer to Genesis—purely a book of Hebrew prose, yet containing two distinct pieces of poetry (chap.

iv, 23, 24, and chap. xlix). Now suppose that Genesis had been lost, like Deuteronomy was, and yet that other books had contained these two poems, the case would have been similar to the loss of "Jasher," and our "doctors" would have pronounced it a mere poem, and so have lent color to the teachings of the School of Disbelief. But, again, and on the basis of common-sense, what if it were in poetry? So too is more than one-third of the Bible, *i. e.*, the bulk of the prophecies from Job to Malachi inclusive! I would to God that all that has ever been written within the church, that has savored of apology, or been tainted with concession to the outside, had shriveled into SIXES as it dried, that men might know now where they stand, and what their teachings really imply. As to the book of "Jasher" they know nothing save what "is written," and it is their duty to say so plainly, or at least to maintain strictly only what is "sound" lest it betray some weak one into deadly error. Finally there is nothing in the reference to "Jasher" in Joshua x to imply that his command v. 12, is even a quotation from the book of Jasher. The question, "Is this not written in the book of Jasher?" (v. 13) is a reference to the book, *then in existence*, by direct implication of the context; or, at least, until the book is forthcoming our own explanation is as good as the collateral, and we warrant will suit the commonality of men far better.

APPENDIX B.

CASUAL ECLIPSES.

We are perfectly aware that "casuals" in the eclipse line, may alter this number, and make it more or less. We did not have a smoked glass to our eyes when "Father Time" went through his phases—what we mean is, that since the dawn of the Mosaic era this number of normal eclipses fills the measure, nor can it be altered until that era has lasted long enough to have pointed out to us by experience the grander law of "casuals," whose equation, probably, has not yet integrated once.

APPENDIX C.

THE EARLIEST AND THE LATEST ECLIPSE.

A few points respecting this *last* eclipse of history (Tuesday, June 17, 1890) are here in order. It was an annular eclipse of the Sun and was not visible on this (American) continent, save at the most eastern coast of Brazil. Its central line commenced on the Atlantic ocean, in Lat. $5^{\circ} 8' N$, and Long. $32^{\circ} 30' W$. Passing easterly it struck Africa near cape Verde, thence crossed the Great Desert, struck the Mediterranean near cape Bon, crossed Asia, passing over Turkey, Persia, Afghanistan, Hindostan, and terminated in Indo-China. 2,604 years ago this same eclipse

must have pursued the same identical path, and been visible to Sargon at the Siege of Samaria! It is No. 45 in the regular team, and occurs every twelfth year of the eclipse cycle, but only repeats its last modern dates at intervals of 651 years. That it did thus repeat its modern dates in 3284 A. M., when Sargon might have seen it, is absolutely demonstrated by the fact that Ptolemy records two succeeding total lunar eclipses (No. 48 and 50) at Alexandria, and refers to them as *repeating* the same eclipses seen at Babylon in 3284-5—the whole sequence is thus proved. It is on evidence such as this that students of the *true* chronology, which is the "*Biblical* chronology," take their stand, and are unconcerned at the sneers, and inuendoes of any criticism which is founded upon a Science bound to pass away since it is merely masquerading nowadays upon false premises. Finally, as to this eclipse when in its normal route (as at its last occurrence, and in 3284 A. M.), it was absolutely central as to time and terrestrial locality, upon the Prime Meridian of the Great Pyramid ($30^{\circ} +$ E. of G.), at $21^m 58.5^s$ after Greenwich mean noon of Monday, June 16th, in north latitude $36^{\circ} 40.4'$ or in the zenith of Lycia in Asia Minor.

The interesting circumstances of the *first* eclipse of history (No. 1, Solar) of the regular team, have been calculated by the Premier Chronologist of the British Association (Mr. J. B. Dimpleby, The Shrubbery, Chatham Place,

South Hackney, Eng.) It is found to have occurred upon Friday, the 1st day of the 4th civil month of the year 0 A. M. Its repetitions were recorded by the ancients in 3401 and 3419 A. M. (Judah's date of Captivity being 3406 A. M., *i. e.*, between the two consecutive records). Both of these eclipses occurred on Friday, upon which week-day this eclipse still repeats every 651 years, *vide* its re-occurrence upon Friday, Jan. 11, 1861, *sunset* reckoning from "*primeval meridian.*" This latter repetition was 9×651 years from the Adamic original.

Thus: date of 1st eclipse Friday, 1st day, 4th mo., *i. e.*, our January). 0 $\frac{1}{4}$ A. M.

Add $651 \times 9 = 5859$ (years of duration).

Last repetition $5859\frac{1}{4}$ A. M.

Reduction to $1\frac{3}{4}$

A. D. $5861 = 1861$ A. D.,

Jan. 11th, Friday.

This alone is a demonstration that the sequence of the week-days has never had a lapse, and is but a single one of many collateral "lines of time" which run back harmoniously to the Biblical chronological starting point, as unavoidably a Sunday, the origin of the Solar Cycle, of the common team of eclipses, of the lunations, of the equinoxes, of the diurnal cycle, and all their transcendental combinations. It is thus clear, (whatever views we may individually hold as to the creation, or re-fabrication of the earth), that this Mosaic starting point is a *scientific* one

of the most unique order, a common cusp in all the exponential equations of astronomy, and of chronology which is its practical counterpart, so well as the literal origin of Scriptural History. Human existence is rigidly tied, and circumscribed between its two extremes, the ancient one a point beyond which all is chaos, the modern one always evolving new combinations which individually and in concert rigidly reverse to the one and only origin.

It is on this account that we have adopted the A. M. (Anno Mundi) years as the truly scientific ones.

Finally, as an indication of the supreme importance of the eclipses to chronologists, we may quote the following:

“Such is the precision of the periods of the eclipses, and the continued accuracy of the length of the day, that a particular eclipse (solar) is always visible from the same part of the earth. The ancient records of Eclipses in Nineveh are now total in that part of Asia where Nineveh stood, the track of totality is precisely what it was nearly 3000 years ago.”—J. B. Dimbleby.

APPENDIX D.

CHANGES IN THE TIMES AND SEASONS.

The Romans changed the beginning of the year from September to March, and the Calendric year which preceded this change was therefore but 6 months long, *i. e.*, the then current A. M. year had run from September to March, when the New Era began as 1st year of Rome. In the same way when Parliament changed the beginning from March to January the year of change was but 9 months long, *i. e.*, the current year (1752 A. D.) had run from March to January (9 months) when the new era began to count as 1753 A. D. Thus the Romans got ahead of A. M. time, in so far as their enumeration of its years are concerned, by 6 months, and Parliament by 3 months more, making a total of 9 months ahead.

But there was a graver error introduced into the count by the Abbot Dionysius Exiguus who first instituted the system of dating the Calendar of Time from what he supposed to be the birth of the Saviour. This was done in 527 O. S., 4525-6 A. M., and in the system thence resulting we call 4000 A. M. (instead of 4001) our A. D. 1, thus putting ourselves a whole year more *before* true time. The sum total of these three "changes of the times and seasons" places our count, in round year numbers, $1\frac{3}{4}$ years ahead of the true count. Hence to correct this

error we must always deduct $1\frac{3}{4}$ years from any A. D. date. Thus, the Autumnal Equinox of Sept. 22, 1889 would equal, if we were right, 5889 $\frac{3}{4}$, but as we are $1\frac{3}{4}$ ahead it equals 5888 A. M., and brings us to the *original* "New Year's day," and it is to be noted that, as A. M. years denote *past* time, this new year's day ends 5888 years then and there scored off, and is the *beginning* of 5888 A. M., or the 5889th year of astronomic duration since creation—the year which terminates with the date of this publication.

On account of this confusion, which we ourselves, in our ancestors, have introduced into the Calendar, it is absolutely impossible to tabulate the Eclipses and other cycles in a consecutive system of modern A. D. and B. C. years. The cycles laugh them to scorn.

But it is far different when we work them upon the Scientific A. M. line! They then obey,

"Day unto day uttereth speech,
And night unto night sheweth knowledge.
There is no speech nor language where their voice is not heard.
Their line is gone out through all the earth
And their words *to the end of the world*.
In them hath he set a tabernacle for the sun
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run a race.
His going forth is from the end of heaven,
And his circuit unto the ends of it;
And there is nothing hid from the heat thereof."

Psalm xix.

It is thus manifest how greatly those err, who, basing their natural deductions upon the confu-

sion of Chronology as commonly understood, declare that "time" is arbitrary, and that history, particularly Sacred history, is inextricably confused when measured against the Cycles. This is true when the chart that guides our ship is stamped with the *visé* of our human legislation. No sooner have we passed along than our wake is lost amid a chopping sea. But when we cast these Jonahs overboard and move a point and three-quarters to the right, the eternal Cynosure shines on our course and is reflected forever in the phosphorescent pathway which we leave behind.

Thus the Scientists and Legislators have actually introduced an error of $1\frac{3}{4}$ years into the Christian Era now employed.

But there is a practical side to the effect of this error upon the common mind, which acts in ignorance of it, that is worthy of a special showing, since it discloses a curious irony of Providence, whereby the ordinary mind is enabled most accurately to arrive at the true year of the nativity.

The human race has never varied its *method* of keeping account of its own "age." For instance, a child born upon a 25th of December is not counted "one year old" until it attains unto its next birthday, and thereafter, until it is at still another birthday it remains "one year old." Thus we say "he is one year old," or "*in* his second year," until he reaches his third. At

death, however, the final year, *i. e.*, the current one up to the moment of demise is always taken into account. A person, for instance, is "39 years old," he is therefore "in his 40th year," and in fact, at the date of this publication will be 39 years 7 months and 19 days. Hence, according to the common reckoning he was born in 1851, which is close enough for our illustration of the count by years.

Let us now (ignore the $1\frac{3}{4}$ years error in the current era, and) consider what we call the "years of our Lord" to represent the Saviour's AGE. On the supposition of accuracy the common reasoning is as follows :

"It is now autumnal equinox ; the year is therefore 9 months old ; if the Saviour were still alive, *i. e.*, if his *earthly* life had not been broken, he would be $1890\frac{3}{4}$ years 'old,' therefore, he was born $1891\frac{3}{4}$ years 'ago;' the Christian era therefore commences 0, 1, 2, 3, etc., and runs down to this time, which, so far as *duration* is concerned, is $1891\frac{3}{4}$."

Now such a method of reasoning, although fallacious, would land the common intellect at the right A. M. year, to-wit: 3996 A. M. and would actually run parallel to the correct A. D. years, and synchronize with them all along the line. Or his calculations might be even ruder, and as follows :

"They say that 5889 A. M. ends to-day : Then our year ought to end with it, and be 1891 instead

of 1890 $\frac{3}{4}$. If so, the Saviour would be "1891 years old," or at his 1892d year. Therefore subtracting 1892 from 5889 leaves 3997, which must be his year of birth."

Or finally, if he simply subtracted 1892 from 5889 he would obtain 3997 which in reality *is* the year of "astronomic duration" that corresponds to 3996 A. M. This is patent from the fact that A. M. years consider "*past* time" only. Hence, when the world was "3996 years old" it was "in" its 3997th year.

But all of this unfortunate confusion is easily avoided by discarding at once every system except that founded on the natural and original "years of the world" (A. M.). Upon this system astronomy "works" forward and backward without hitch, and corroborates sacred and secular history. Nor will the three work together upon any other system.

APPENDIX E.

THE BIBLICAL CYCLES ALL ASTRONOMICAL.

It is fitting at this juncture to call attention to some of the beauties hidden in the years and periods familiarly employed by the prophets, and which the generality of men and some ministers account as not only of no significance, but even more, as mere inventions whose chief object is to awe the timorous into subjection to the Hierarchy.

There is not a period mentioned in the Prophets which is not an astronomic cycle of consummate use. Let us take but one, which is the source of many of the rest. A "Time" is 360 years, and it is employed consistently by the Spirit in its predictions as to human affairs. Moses, Daniel, John, all couch momentous prophecies in terms of it, and it is most generally known to us in its maximum value "Seven Times," or a *week* of "Times," *i. e.*, $7 \times 360 = 2520$.

Now the first notable point with reference to this number is that it is the "least common multiple" of the decimal system, *i. e.*, it is the smallest number which is divisible without a remainder by each of the digits. This alone shows that there was no accident in its selection.

2d. It is exactly 140 eclipse cycles 18 years each.

3d. It is 168 Ancient Hebrew solar cycles of 15 years each.

4th. It is 360 antediluvian solar and Sunday cycles of 7 years each.

5th. It is exactly 90 modern solar cycles of 28 years each.

6th. It contains 132 Lunar or Metonic cycles, in which the "epact" amounts to 77 *lunar* years: and over and above these cycles there is a remainder of 12 years, which raises the "epact" to just 75 solar years. "Now here we are confronted with another startling fact, a fact which it will puzzle the ingenuity of skeptics to account for," *and* a fact of vast astronomic import.

“In the last chapter of Daniel the Angel intimates to the prophet in answer to his chronological inquiries, that while the scattering of the power of the holy people should terminate at the end of the second half of the 2520 years, yet there should be additions of 30 and 45 years before the era of full blessedness would arrive (Dan. xii, 11-13). In other words, to the long period of 2520 years, Scripture adds a brief period of 75 years, and as we have just seen, astronomy does the same. The difference between 2520 true lunar and the same number of true solar years is seventy-five years. In other words, the 75 year added in prophecy is exactly equal to the “epact” of the whole “seven times.” But to exhaust this subject would be to write an encyclopedia. The year of Daniel, like the Creation, the Exodus, the birth of Christ, etc., was the commencement of a common team of eclipses, his “time” is 20 cycles, and his “time, times and half a time” (1260 years, or half of “7 times,” i. e., half of 2520 years) is 70 cycles of 18 years, the period when a common team comes around. To mention but one other fact: 315 years, (which is a quarter of 1260, and is employed upon the great scale as a measure of each of the 8 working hours of prophecy), is itself a soli-lunar cycle ten times more accurate than the Metonic cycle. 1260 years is itself such a cycle, after which the sun and moon return within less than half a degree to precisely the same point of the ecliptic, and that within

an hour of each other. That is, it is a soli-lunar *diurnal* cycle; and so is Daniel's 2300 years, and affected with the same slight error. Their difference, 1040 years, is such a cycle with an error of but 1 hour!

Not the least remarkable cycle hidden in the Scriptures is the one concealed in the date of the Saviour's birth. This has now been fixed beyond all dispute as falling at the winter solstice of 3996 A.M. It now remains to point out a *fact* which the writer's own studies have revealed. $3996 = 6 \times 666$! That is, the birth of Jesus Christ, in whom we are saved, occurred at the very *crisis* of man's "death" inherited in Eden. We cannot begin to summarise, even briefly, the host of tangencies, all along the stream of the true chronology, which come out from the use of this period as a divisor of the years of our disease, and of our regeneration. This factor of the A. M. years is literally a "day" upon a cycle which plainly records the moral sickness unto death, of the Human race, in exactly parallel terms to those employed by physicians in discussing the septenary progress of bodily ailments, all of which run in parts or multiples of weeks.

So too, though not now relatively remarkable, since all about the true chronology is an astonishment, the Saviour's birth occurred at the 1st year of the 222d eclipse cycle. In other words, 6 greater cycles (6×651 years) were past, and the 1st year of the 6th shorter cycle was then

current. No wonder, therefore, that the Holy Spirit has seen fit to characterize the seal of man's deadly adversary as 666 (Rev. xiii.), and has warned all men against accepting any privileges to "buy or sell" (17) by virtue of "a mark" (16) which shall spell and count the name of "Anti-christ" (18), under penalty thereby of sinning hopelessly (Rev. xx. 4). "Herein" verily "is wisdom," and may the strength of Him who died that we might live, be with us when we are called upon to give up what is his, rather than to live simply unto death indeed. That we are near this final crisis in the "Mystery of Iniquity" should be patent even to the common mind when we refer him to the almanac and point out the following facts: we are (Sept. 1890) in the sixth year from the end of the current solar cycle of 28 years duration. At the end of 1895, when this current cycle terminates, exactly $66\frac{2}{3}$ ($= 66.66666 + \text{etc.}$) such cycles of 28 years, or $1866\frac{2}{3}$ solar years, take us to the Baptism of the Saviour—*i. e.*, to the commencement of his ministry unto souls needing a Physician, and the studies of all who have devoted themselves to the "Signs of his Coming" agree that it may be confidentially looked for any time from now on until then.

APPENDIX F.

CHRONOLOGICAL ERAS HARMONIZED.

“The era of Anno Domini, commonly abbreviated A. D., was invented by Dionysius Exiguus about 527 A. D. [4525–6 A. M.] It was ordered to be used by the Bishops by the Council of Chelsea in 816 A. D. It was not generally used for several centuries. Charles III of Germany was the first monarch who added ‘In the year of our Lord’ to his reign in 879 A. D.” Dict. of Dates, Hayden. All of the above years except the A. M. years in brackets, are “old style:” so is the frequent reference to “753 of Rome,” or to the “30th year of Augustus Cæsar.”

As already stated, we have purposely avoided all reference to the B. C. and A. D. years. There is no knot which has been so snarled as that of Chronological *duration*, and the kernel of the whole confusion centers about the A. M. year which marked the Saviour’s birth. The true date of that Nativity was at the winter solstice of the year 3996 A. M., which year had a Sunday autumnal equinox; *i. e.*, it was 8 years earlier than Usher’s common date (4004 A. M.), or 5 years before the 4th millenary commenced. This is proved by central solar eclipse No. 1, occurring in 3996 A. M., which was followed in due time by total lunar eclipse No. 8, Jan. 18-19th, 3998, A. M. This latter eclipse was recorded by Jo-

sephus, and “decides the period of birth, and the entire chronology of Jesus Christ. According to this Jewish Historian, Herod put a priest to death on the night of this eclipse of the moon, (‘That very night there was an eclipse of the moon.’ Josephus, Antiquities, xvii. Chap. V. Sec. 3), after which, he being near his own death, shut up some eminent men of Judea in the hippodrome, ordering them to be killed as soon as he died. * * He died on the 5th day after putting Antipater to death, having reigned 34 years since he procured Antigorus to be slain, and 37 years since he was declared king by the Romans. Consequently this eclipse must have taken place when our Lord was about 2 years old, as Matthew ii, 16, informs us. * * This too explains the phraseology of St. Matthew concerning the slaying of the children in Bethlehem ‘two years old and under, according to the time,’ * * for when this eclipse occurred our Lord was two years old according to Solar time, and under two years by Hebrew time.” *Vide*, “All Past Time.”

To close this part of the discussion, and furnish students a chart whereby they can hereafter translate the several systems now in vogue into the correct A. M. years, we submit the accompanying Harmony.

Without such a diagram, a pilot himself could not steer the craft of History through the reefs which now abound in Modern Libraries.

An examination of the table will show two general subdivisions, to wit: *true* and erroneous systems. Under the latter we classify the years of Rome because they commence in March instead of at autumnal equinox, whereby (as shown above, *vide* Appendix D) an error of 6 months was introduced into the enumeration of "Past Time," in the year 3246 A. M.

Upon the same principle the Julian Period is also erroneous, since it was only invented lately by Scaliger, in order to remove ambiguities in the common Anno Domini years, and because, while fully accomplishing its object, it necessarily runs *with* those years, and therefore inherits their own error of $1\frac{3}{4}$ years overplus. As a chronological scale or period, it consists of 7,980 years, and is formed by multiplying together the number of years in the solar, lunar, and indiction cycles ($28 \times 19 \times 15 = 7980$). It is reckoned from 4713 — 14 B. C. (common), when the first years of these several subordinate cycles of our calendar would have coincided, (*i. e.*, 713 years before Creation!) The Julian Period would thus have *begun* its year, lunation and indiction, upon a Tuesday (!) instead of a Sunday (Gen. i, 4), which Tuesday reckoning from Tuesday, June 17, 1890, was 2,411,536 days ago, or 344,505 weeks + 1 day, which latter day was the Tuesday origin specified.

Upon this same scale (J. P.) the conjunction of Joshua's Long Day was upon Wednesday the

THE BIRTH OF JESUS, "THE CHRIST."

The 4th of the 3rd Civil Month, 3996 A. M., i. e., of the 1Xth Sacred Month. In the "Evening" of the Sabbath Day. Upon our Friday Night, December 25th, 750 a. u. c.

THE VARIOUS SYSTEMS OF CHRONOLOGY HARMONIZED.

U. S. B. C.	THE ERRONEOUS SYSTEMS.				THE TRUE SYSTEMS.					REFERENCES AND REMARKS.
	"Common." A. D. B. C. Consult The A. V. Bible.	Julian 'Period.'	A. U. C. The Roman Era.		A. N. Years	B. N. Years	A. M. Years 'Past Time.'	Astro. Years 'Dura- tion.'	Years by Millen- aries.	
14		9-10	4703-4	743-4		6	3990	3991	3990	
13		8-9	4-5	744-5		5	3991	2	1	
12		7-8	5-6	745-6		4	3992	3	2	
11		6-7	6-7	746-7		3	3993	4	3	
10		5-6	7-8	747-8		2	3994	5	4	
9		4-5	8-9	748-9		1	3995	6	5	Luke i. 6.
8		3-4	9-0	749-0	0	0	3996	7	6	ii. 1-39. ①.
7		2-3	4710-1	750-1	1	0	3997	8	7	Matt. ii. 1-15.
6	0	1-2	1-2	751-2	2		3998	9	8	ii. 16. 18. ②.
5	0-1	-1	2-3	752-3	3		3999	0	999	ii. 19. 23. This, 753 a. u. c., is the 20th year of Augustus Cæsar.
4	1-2	-0	3-4	753-4	4		4000	4001	4000	● 20.
3	2-3		4-5	754-5	5		4001	2	1	
2	3-4		5-6	755-6	6		4002	3	2	
1	4-5		6-7	756-7	7		4003	4	3	
0	5-6		7-8	757-8	8		4004	5	4	
	6-7		8-9	758-9	9		4005	6	5	
	7-8		9-0	759-0	10		4006	7	6	
	8-9		4720-1	760-1	11		4007	8	7	
	9-10		1-2	761-2	12		4008	9	8	Luke ii. 42-52. The Saviour twelve years old.
10-11			2-3	762-3	13		4009	0	9	
11-12			3-4	763-4	14		4010	4011	10	
12-13			4-5	764-5	15		4011	2	11	Augustus dies.
13-14			5-6	765-6	16		4012	3	12	
14-15			6-7	766-7	17		4013	4	13	
15-16			7-8	767-8	18		4014	5	14	
16-17			8-9	768-9	19		4015	6	15	
17-18			9-0	769-0	20		4016	7	16	
18-19			4730-1	770-1	21		4017	8	17	
19-20			1-2	771-2	22		4018	9	18	
20-21			2-3	772-3	23		4019	0	19	
21-22			3-4	773-4	24		4020	4021	20	
22-23			4-5	774-5	25		4021	2	21	
23-24			5-6	775-6	26		4022	3	22	
24-25			6-7	776-7	27		4023	4	23	
25-26			7-8	777-8	28		4024	5	24	
26-27			8-9	778-9	29		4025	6	25	Luke iii. 1, Mark i. 11.
27-28			9-0	779-0	30		4026	7	26	Mark i. 12-13, Luke iv. 1-13, iii. 33.
28-29			4740-1	780-1	31		4027	8	27	John v. 1.
29-30			1-2	781-2	32		4028	9	28	i. 4.
30-31			2-3	782-3	33		4029	0	29	xiii. 1. Crucifixion.
31-32			3-4	783-4	34		4030	4031	30	
	These years con- tinue down to our 1890 A. D.		And these to its corres- ponding 6603, J. P.	&c.	35		4031	2	31	
					36		4032	3	32	
					37		4033	4	33	
					38		4034	5	34	Acts ix. 23.
					39		4035	6	35	xi. 25.

1,194,006th day, *i. e.*, 173,932 weeks + 6 days before June 17th, 1890.

The inaccuracy of the "common" B. C. and A. D. years will be apparent by consulting the references in an annotated Bible (Authorized Version). For instance, opposite to Luke ii. 1, 7, 34, in a Reference Bible, it will be found stated that the Saviour was born "the fifth year before the accepted account called Anno Domini."

Passing now across the 7th line of the Table, where this 5th year occurs under the "common" B. C. system, to the true systems, their superiority will be at once apparent. The year of the world (A. M.) was 3996, which is of course the correct one from which to calculate years *before* and *after* "the Nativity." (B. N. and A. N.) However, it cannot but be far clearer that the direct sequence of the A. M. years themselves affords us the safest and most natural skeleton upon which to string the actual events of human history, since not only do we have to translate every other scale into them, but chiefly because, as we hope to show in future publications, every date in the Bible at once yields up its secret when measured thereupon.

APPENDIX G.

NOTABLE ASTRONOMICAL EVENTS OF 1891-2 A.D.

In addition to the considerations already enumerated in this paper the years 1891-2 will be of remarkable astronomic import because of four notable events which are then due. The first will be a transit of Mercury circa May 9th, 1891, agreeing with a corresponding one which occurred in the year 1 A. M., and was repeated in the year 3 A. D. At the moment (11h. 55m. 29.3s. Greenwich mean time), of exterior contact of *ingress*, the Sun will be in the zenith of $179^{\circ} 48'$ longitude west of Greenwich, and of $17^{\circ} 36'$ north latitude; and at the moment (16h. 52m. 45.7s.), of exterior contact of *egress*, the Sun will be in the zenith of longitude $105^{\circ} 53'$ east of Greenwich, and of latitude $17^{\circ} 39'$ north. The transit over the sun's disk will be partly visible at Washington, D. C., and visible throughout the western portion of North and South America. These transits are of peculiar value to Chronology while those of Venus are more particularly related to the determination of solar distances. There will be but one other transit this century, to wit, one of Mercury upon Nov. 9-10, 1894 A. D.

The second and third astronomical events of importance in 1891 A. D. will be two total eclipses of the moon, in May (23d) and November (15th) respectively, and which are of peculiar in-

terest because they are repetitions of the same ones (No. 48 and 50) which were seen by Ptolemy at Alexandria, and duly mentioned in his *Almagest*.

But these eclipses are of still greater import in relation to "the Times of the Gentiles," since, as Ptolemy correctly informs us, they were seen at Babylon in the years 3284-5 A. M., and, consequently, at the siege of Samaria!

Finally the fourth, and by far the most important astronomical event, will be the re-appearance of the most splendid celestial body ever recorded, the variable star in the Constellation of Cassiopea! It was seen by Loviticus in 945 A. D., again by Jean in 1264 A. D., and finally by Tycho Brahe in 1572 A. D. It is believed to reappear in alternate periods of 308 and 319 years, and consequently may be looked for in the Fall of 1891 or Spring of 1892, when in the course of a few weeks it will become brighter than the planet Jupiter.

Tycho Brahe, who was one of the most eminent astronomers of his day, describes the appearance of this star in 1572 as very sudden. He says that on returning home on the evening of Nov. 11, 1572, he was surprised to find a group of country people gazing at a star, which he was sure did not exist half an hour previously. It was then as bright as Sirius, which is the largest star in the heavens, and could be seen during the day. It continued to *increase* in brightness until it

surpassed the planet Jupiter! Its brightness began to diminish in December, and so continued to diminish until in March, 1574, when it wholly disappeared. It had no sensible motion, nor any parallax, and therefore must have been far more distant than the planet Neptune. Its light, which was at first white, changed as it decreased to yellowish, then to ruddy, and finally to a livid white.

APPENDIX H.

IS THE BISHOP OF ROME A PROPHET?

Anent the cry which, in solemn and sober earnest, we are raising in this volume, we submit the following significant editorial from the "*Los Angeles Churchman*" of July, 1890:

"Apropos of the opinions which we quoted in our last issue on 'The Signs of the Times,' we clip the following from the *Los Angeles Times* of recent date.

THE POPE HAS A PRESENTIMENT OF COMING EVILS.

DUBLIN, June 13.—[By Cable and Associated Press.] The *Irish Catholic* states that the Pope in replying to the congratulations of visitors at the Vatican, expressed himself as strongly of the belief that a great punishment was impending on society for its disregard of and indifference to the church.

“The Lord,” he said, “will come no longer with a sweet, peaceful face, but with an angry one to strike and purify His church. I am neither a prophet nor the son of a prophet, but I feel in my heart a sorrowful presentiment. A sea of evil is about to beat against the rock on which the church is founded, and will leave nothing to be seen on the horizon but the threat of the anger of God. Prayer will not suffice to appease the Almighty.”

“The profane may say the opinion of the Pope is nothing more than the fretful complaint of a disappointed old man because the world no longer does homage to the Holy See. Perhaps it is no more, but one opinion is as good as another, and others, not profane, who reverence sacred offices and functions, may recall the sayings of one who sat in the High Priest’s office while Jesus of Nazareth lived. ‘Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.’

“Then the divine record goes on to say: ‘This spake he not of himself, but being High Priest that year, he prophesied that Jesus should die for that nation, and not for that nation only, but that he should gather together in one the children of God that were scattered abroad.’

“If God recognized the office which Caiaphas held, and employed him as a true prophet, He may surely recognize that which Leo XIII holds,

who is a much better man than Caiaphas was. Whatever opinion we may hold of the claims of the papacy, the fact is undeniable that he is the lawful Bishop of Rome, an apostolic diocese, and a city which for 2000 years or more held the world's fortunes in the hollow of its hand.

“Leo speaks from his heart, as Caiaphas did, but in a much kinder spirit, and whether he does not, as Caiaphas did, echo the voice of God, is for the future to determine. Certain it is that no man living to-day exercises a wider influence throughout the world than the Bishop of Rome, whatever they may think of his infallibility, and since his adherents have tied themselves up to that opinion they may be held responsible for these heart-breathing presentiments of an aged man, who confesses that he speaks not *ex-cathedra*, but from that inner consciousness where the Lord alone sits in the temple of the heart.

“If this report, as cabled, be true, it is very significant.”

APPENDIX I.

JUDAH HOMEWARD BOUND.

POSTSCRIPT.—It should be manifest, from the character of the tables and calculations in this volume, that they must have been the result of years of close application, and that our conclu-

sions could not have been evolved during the past few weeks which covered their publication. At the time, early in June, when this manuscript was put into permanent shape, the remark made in the body of the work that "There is at present no apparent motion among the Jews looking towards any sudden awakening of a long pent up and sometime latent spirit of irredentalism" (page 85) was literally true. But now (August 1890) even before we have completed our proof-reading of the pages which all along we have intentionally designed to synchronize with the Autumnal Equinox of 1890, a few weeks hence—the whole aspect of the Jewish situation has suddenly changed, or rather has given positive promise of the certainly coming change! We have scarcely time to sketch the altered outlook in a brief and final appendix. In the midst of press work we received the following letter, and its perusal will recall to others the suddenness with which the threatened enforcement of the Russian Anti-Jewish Edict of 1882,—the which had slumbered so long as to become almost forgotten—has burst upon the world.

NEW HAVEN, CONN. August 8th, 1890.

LIEUT. C. A. L. TOTTEN—

Dear Sir: In this same mail I send you a copy of the "National Tribune," containing an article on the coming exodus of the Jews from Russia, which I thought would be of interest to you in view of the fact that, when I called on you in last June, you told me to watch for movements in the Jewish world

that would take place in a short time. This article shows a very remarkable fulfillment of your prediction, the truth of which I trust will be even more fully vindicated in facts which will come to light in the near future.—Very truly yours,

69 Lake Place.

C. C. COLEMAN.

[At this point it is but just unto ourselves, and to the earnest school of Bible students to which we belong, that we should candidly disavow any right or pretension to the "role" which authorizes one to "predict" as such, and in the sense commonly understood by the world. This is not our position. In common parlance, we are simply *believers in the predictions of those who were by Divine commission the Prophets of "OUR RACE,"* and the utmost that we dare to assume unto ourselves in these premises, is a clearer understanding of these prophecies than certainly seems to be the common property. The key to this broader outlook is the New and True Chronology. It is a rigid and a correct scale of years, planted by the orbs of heaven, and in its light now certainly let in upon the Scriptures, Students of the Prophecies cannot err and the swiftest runner may discern the signs. It is to teach others the secret of this clairvoyance that we are now writing so that they, with us, may also see the waymarks as they speed along—*for not to see them henceforth is simply progress towards Destruction,* and to see them as we do ourselves will force others irresistibly to swell *this "MIDNIGHT CRY!"*

Disavowing therefore that we “predict” anything, but fearlessly alleging that we believe “the end of the age” has come upon us, even as it has been circumstantially predicted by those who had the authority so to do, and being only desirous of imparting our own information, and the reasons for the faith that is in us, we admit the facts stated in this friendly letter and from the paper which accompanied it (The *National Tribune*, Washington, D. C., Aug. 7, 1890,) extract the following]:

“It is estimated that one million Hebrews will have to leave Russia within the next few months, on account of the enforcement of the edict of 1882. According to this edict the Russian Jews must hereafter only reside in certain towns. *None of them will be permitted to own land, or to hire it for agricultural purposes,* and the order includes hundreds of villages which have large Hebrew populations. The Russian Jews *cannot hereafter have shares in or work mines. They are debarred from holding posts under the Government. They cannot enter the army, and will not be allowed to practice medicine, law, or to enter any of the professions.* Their residence must hereafter be confined to 16 of the provinces of Russia, and these provisions *will create an EXODUS of Israelites greater in number than the tribes who went forth under Moses.*” Verily before such bondage as is implied by the enforcement of an edict so abominable, that of Egypt itself pales to insignificance,

nor is it a matter of wonder that the threat has begotten a concerted protest from the whole civilized world.

But Russia's policy is like that of the "Medes and Persians"—unalterable—and certainly, with fatuitous persistency, it lures her on to Armageddon. In the mean time, with Pharaonic lack of foresight, although paralleling Egypt's methods of oppression, and foreseeing its natural solution, the Czar does not intend to let oppression's children seek relief by exodus. Orders have been sent to the frontier customs posts, and to the railways in Poland, to watch for the threatened emigration of Hebrews from Russia!—(*Tribune*.)

In its editorial the New York *Tribune* says: "The Czar's infamous decree of religious intolerance excites much indignation in England, as it should in every country of the civilized world. Not since the dark ages has such a brutal spectacle been presented. It is not only a persecution of the Jews, but of all persons who do not conform to the Czar's own notions in religious affairs. All American and other Protestant ministers in Russia have been ordered summarily to quit work under pain of expulsion or worse. Even the Greek church itself is to be purged of all who are suspected of any degree of heterodoxy."

Truly we are upon the threshold of "the days of upheaval," and that *religious* elements are to be prominent factors in the solution of coming questions is no longer a matter of mere prophecy

and prediction—they are already FACTS, and all “the East” is the caldron in which their seething issues are to boil. In Jeremiah’s day the matter was a prophecy (Jer. i. 13–16), but in ours the ebullition has *begun*.

That we are not alone in these conclusions, but find them shared, in all their practical bearings, by those whom no one will accuse of being fanatics, pessimists, or alarmists, let us quote at length a late editorial of the New York *Tribune* (Aug. 10, 1890), for while we sit here working at our last appendix an ominous move has been announced upon the Eastern checkerboard. Under the heading of the “Sheik Against the Patriarch,” the editorial is as follows:

“A few weeks ago two members of the Turkish ministry, Christians, resigned their portfolios, in protest against the Porte’s unjust dealings with the Armenians. Now, Dionysius V, the Greek Patriarch at Constantinople, resigns his office in protest against the Porte’s unjust dealings with the Greek Church. Standing alone, this latter event would be important. Regarded in connection with preceding events and with surrounding conditions, it is most ominous. This prelate is the head, it is true, of only one of the three great divisions of the Holy Oriental Orthodox Catholic Apostolic Church, and that by no means the largest. He has technically no authority over the Holy Synod of St. Petersburg, nor over the National Greek Church. Yet Constantinople,

the city of the first Christian Emperor, is regarded as the center and capital of the whole Eastern Church, and so the Patriarch there has a certain sentimental supremacy over the heads of the other branches, and is in a measure the representative and spokesman of them all. He is, of course, the absolute spiritual head, and largely, too, the temporal head, of all the Greek Christians in European Turkey, who number not far from half of the entire population. It may easily be imagined, therefore, what a widespread sensation his resignation will cause, and how ill the Porte can afford to ignore such a protest against its policy.

“This resignation is one more unmistakable indication of the fanatical rule of the Sheik-ul-Islam over the Sultan and his ministers. This power behind the throne, backed by the Moslem priesthood and the mob, holds that the woes of Islam come because of compromise with sin, and that the only hope of the Empire lies in sternly smiting the infidel on every hand. So the Porte was driven to fasten new fetters upon the Christians of Crete.

“So it was constrained to turn a deaf ear to the cries of outraged Armenia. It was permitted to grant *berats* to Bulgarian bishops in Macedonia only because there seemed a chance of fomenting dissension between two branches of the Christian Church. Indeed, this very granting of the *berats* is the immediate provocation of the

Patriarch's resignation. But in other matters the Sheik-ul-Islam has driven the Porte to repeated acts of unjust discrimination against the Greek Church. And now, both in despair and in defiance, the chief prelate of that Church in Turkey resigns his office. The Patriarch has contended with the Sheik, and is overcome. So he practically makes an appeal to the country. For now every Greek Christian will take up the fight; and every Christian of any name, too, for by its conduct toward Greeks and Armenians alike, the Porte has shown its hostility to be directed toward no particular creed, but toward all who do not bow to Islam.

“It would be difficult to arouse a religious war in Western Europe. It would be easy to do so in Eastern Europe, where civilization is at a low ebb, and fanaticism is rampant, and where for centuries all sorts of oppression for conscience's sake have been perpetrated. The Greek and other Christians of European Turkey have suffered much because of their religion. Hitherto they have been almost helpless. But now they form a majority of the population, and they have the sympathy of other nations at their back. They see, moreover, the Ottoman power weaker than ever before. The Patriarch of Constantinople resigns, and thus rouses every Christian in the peninsula. Prince Ferdinand prepares to proclaim himself King of Bulgaria, and be no more a tributary vassal. Russia increases her

army on the frontier, and demands \$150,000,000 from an empty treasury. And the Sheik-ul-Islam, with the grip of blind fanaticism, holds the helm and keeps the Ottoman ship of state headed straight for the midst of the breakers. Truly, it is Kismet!"

Not a week passes, hardly a day, but that the "watchers" gather news like this and formulate it into ominous fulfillments of the ancient oracles—the only wonder is that even casual readers have not already had their eyes *forced open* to the import of the days ahead! But greater wonder is it, more than all, that those who are the "Shepherds" in Israel have not wakened to THEIR duty, and flung away the hypocrisy of their "higher criticism," and come out boldly for the truth "as it is written," and begun to *teach* the hungry flock that strays scattered on the hill-sides.

May the Almighty judge them for the moments they delay, and bless the efforts of all who strive to herd the sheep into the pastures that are green.

In view of the discussion in this present volume, and of the conclusion arrived at, and already tabulated, that the true A. M. year commencing with this autumnal equinox marks the reversed parallel of the first year of Evil Mero-dach (II Kings, xxv. 27-30), the present news is very significant. But still more so is this fact stated in the *Tribune*, to wit: "Letters from Rabbis in Russia mention *September* as the

period for enforcing the new anti-Jewish regulations." That is, the movement predicted in the Prophets, and now made clear in the present volume, will date officially with the beginning of a year, 5651 Jewish era, which we have already shown to be so *Tetragrammatal*!

The Washington *Tribune* states that "a convention of delegates, representing the largest colonies (of Jews) in 36 different cities of Russia, met, July, 10 months ago, and, after a long discussion, they gave a *unanimous vote for PALESTINE as their future home.*"

'The change that such an emigration would produce on the Holy Land cannot be overestimated. One million new workers would mean the adding of 150 per cent. to the population of the land occupied by ancient Palestine, and it would make Jerusalem a city of more than 100,000 people. The Holy City has been growing with almost American rapidity within the past few years, *and an exodus of the Jews from all parts of the world to it is slowly but surely going on.*'"

What an impetus to such a movement this Russian Edict may engender, and what unknown increments may even now be shaking off the latency of suffering years no man can say, but all men who have read the Prophets with attentive minds, must rest convinced that they will be forthcoming in their proper season.

A close comparison of the two principal diagrams herein published ("The End of the Age" page 207, and general plan of the "Times of the Gentiles" page 215), will suggest the following dates as those which are to be most closely watched by all concerned: Sept., 1890; March and September, 1891; and March, 1892. The latter month will probably contain the most momentous event of history, and up to it, and certainly from it onwards until March, 1899, it will tax the modern Press, in telegraphic brevity, to keep apace of all that shall occur.

That outside of any such calculations, which all who are "wise" now agree are necessary in the premises, and of weighty import, that outside of them, and viewed from purely human stand-points, there is quite enough to warrant the concern with which the publications of the Our Race Company have endeavored to be heard, should be patent even to those who reject our premises. For instance, in an editorial upon the "Cost of 'Armed Peace,'" the New York *Tribune* of Sunday, Aug 3d, 1890, furnishes a most startling reminder of what from *very natural causes* will probably tend to bring about the state of affairs which we maintain, and have shown in this volume, was *supernaturally* predicted centuries ago. In view therefore of the peculiar prominence which our own studies cast upon the year 1892, the editorial referred to is very significant reading:—

“Although,” it says, “the triple Alliance has undoubtedly contributed to preserve Europe during the last few years from the horrors of a general war, yet it is extremely unlikely that it will be prolonged beyond *January 1892, when the existing treaty expires (!)* Its continuation after that date is improbable, and even impossible, in consequence of the inability of either Italy or Austria to meet the financial burden which it imposes upon it.”

And, again, “The stipulations have all been fulfilled to the letter, both by the Austrian and Italian governments, and will continue to be so until the present (7 year) compact lapses, at the end of next year. But the strain to which it has subjected Austria, and in particular Italian finance has been excessive—far more so, in fact, than is generally known. Neither of the two nations is in a position to submit to it any longer, and the Austro-Hungarian Minister of War, General Von Bauer, did not exaggerate the other day when he informed the Parliamentary delegations in tones of despair that the present state of affairs could not last. And, indeed, doubts have arisen in the minds of most the leading statesmen of the two countries in question, as to whether an attitude of conciliation and abnegation, rendered necessary by disarmament, would not be preferable to the disgrace of national bankruptcy, and to the ruin of national trade and industry.”

But, there is a darker side to this inevitable rupture of the Triple Alliance—really the one at which the Alliance aims!—*the Russian side!* If, by dint of longer “staying powers” and by means of impenetrable “bluff,” the great Northern Bear, aggressive by unbroken precedent, shall survive in arms an otherwise general European laying down of weapons, will she not have gained her point? Will the failure of the Triple Alliance to maintain itself, for pure want of means, alter the policy laid down in the “will of Peter the Great?” Is it to be reasonably supposed that the acute statesmen of Russia are ignorant of the extremities in which Europe finds herself, or will fail to profit by just that opportunity for which with consummate foresight they have been waiting? Europe is indeed in a serious dilemma—to disarm does not mean peace, to maintain the strain means Anarchy! In the meantime “the drift of affairs” in Turkey, says an occasional Vienna correspondent of the *Tribune*, is steadily, irresistibly and unmistakably towards the bad, and so bad has the condition now become that the end cannot be far off. The dismissal of Prince Bismark from office removed the only effectual guarantee of a peaceful settlement of this hopelessly involved Eastern Question, and the Porte, between the armies of Europe and the priest-led mob of Islam, between the devil and the deep sea, lets things drift to destruction as they please.”

But here, too, Russia has a lien too long delayed in its foreclosure. The finances of Turkey are dried up, Russia knows it, and is now forcing the "Sick man's" hand. She has formally declared that the long delayed war indemnity must be paid at once, if not she will take forcible steps to collect it—

In reality she prefers the forcible means!

In the pending moments the ten great powers which are to be involved in the coming conflict are looming into view. In the west we have Portugal, Spain, France, Italy and Austria, the toes of one foot of Nebuchadnezzar's image;—in the east Egypt, Syria, Turkey and Greece, already form four toes of the other foot, and it seems almost certain that before the year is out the world will hear of King Ferdinand, of Independent Bulgaria, the missing toe! The image is unstable, the feet are formed of "iron mixed with clay"—of Monarchy and Anarchy!

The English, the Germans and the Russians never formed any part of the Roman Empire. Scotland and Ireland never saw a victorious Roman eagle, the true Britons were in Wales while Rome was present in the Islands of the West, and when Rome left Albion's shore, she not only, by two separate imperial edicts, officially absolved her from even nominal allegiance, but it was not until then that the never dominated Anglo-Saxon came in to stay!

It is ridiculous to count England into the "Image" of Gentile Sway!

Yet England will have much to say, and more to do in the coming stirring times,—for she it is who forms that other Empire—even the one of STONE! Germany and England, the Assyria and Israel of "the latter days," (Isa. xix. 23-25) are already significantly bound by a late secret compact,* and it requires but little perspicuity to discern the nation that will stand as *third* in such a Triple Alliance when the final day of need arrives!

But in this picture where does Russia stand? The answer is found in Ezekiel xxxviii. and xxxix. and where she stands she ultimately falls, and where she falls she lies!

However, ere this Northern Monster meets its final fate upon the slopes of Esdrælon she has a part to play, and in it is to be an incarnate agent of Evil.

But in the meantime there is a golden "hook" (Ezek. xxxviii. 4) which may yet check the anti-Jewish hostility of Russia for at least a spell,—*and Fate has strangely placed its control in Jewish hands!* We refer to the protest of the rich Jewish bankers of Paris, who have intimated that, unless the Czar at once guarantees the original *status quo*, they will join the German and English combination against Russian stocks!

* An offensive and defensive naval one, and it is believed even broader!

The Rothschilds have taken the initiative in this protest, and have followed it up so energetically that, through the good offices of the French government already in close alliance with Russia, it is believed they have gained a temporary point.

That such a forced restraint will change the aminus of Russia's treatment of the Jews is not to be considered for a moment—the spots upon the leopard will change first: nor probably will the impetus thus given to the Jewish Exodus be checked. We may therefore confidently look for an escape from bondage, and in due time for a parallel to the disaster which befell Pharaoh's hosts in the Red Sea.

And here, from sheer inability to follow this continually unrolling drama further, we must leave prognostications to events themselves. With others who have faith, we are content to await developments; and with them are satisfied that, no matter what unlooked for course they may eventually take, the lines laid down by Israel's prophets will be literally followed—nor delay beyond the times and seasons set for them of old.

Finally, dispatches from Berlin indicate that there was political significance in the late visit of the Kaiser, the outcome of which may astonish the world. It is believed that he is fully awake to the gravity of the European situation, and that the main object of his recent royal pilgrimages has been to bring about some new guarantee of peace. To this the Czar's assent is necessary,

and the belief in official circles is that the Czar will treat the league of peace as a futility unless associated with the restoration of Russian dominance in the Balkans, and the permanent satisfying of France.

And thus it is that in the midst of warlike tension the cry of "Peace, Peace!" is raised, while the Bible has declared there "is no Peace!" That cannot be until the whole present system, with its broken faith and faithless guarantees is swept away. Next year is set for the universal peace convention. It is to meet in Rome, beneath the cracking dome of St. Peter's.* But whether it be fated to convene or not its deliberations can but be in vain, for so it is predicted.

The time has therefore come when men must see the things *as they are*, and as they have been written from of old, but not perhaps, before the outcome, nor from volumes such as this; yet none the less—must see them and believe.

Half a century ago there were only 3,000 Jews in the Holy Land, and there were but 32 Jewish families in Jerusalem. Now, about 40,000 out of

*The dome of St. Peter's has been cracking for a considerable length of time, and the number and extent of the fissures are becoming alarming. About a hundred years ago a similar state of things was remedied by encircling the dome with a strong band of metal. The band was heated, and its contraction on cooling was found to be sufficient to close up the cracks. The suggestion now made is that electric welding has come just in time to make St. Peter's safe for another hundred years.—*The Queries Magazine*, Buffalo, N. Y., August, 1890.

50,000 in the city of David are Jews, and if the Russian emigrants are allowed to enter,—and who, pray, shall contravene the prophecies of God?—the city will be built albeit it shall be “in troublous times.”

Frank G. Carpenter, in his late article in the *National Tribune*, says: “When I visited Jerusalem about a year ago, I was told that three-fourths of the people were Jews, and I found Jews about the walls of the Temple of Solomon from every part of the world. The most curious among them were the Gaddites, a tribe which has lately come from the southern part of Arabia, and which has been shut off from the rest of the Jews of the world until now. These Jews had a number of rare manuscripts of the Holy Scriptures. They knew nothing of the New Testament, and had left Jerusalem (Palestine?) before Christ was born. They claim to have received a prophecy which warned them to come back to the land of their fathers, and they are now there tilling the soil. There are many Jews in Jerusalem from Morocco, and these are of such a character and belief that they have a strict class of their own. They are not under the protection of any European power, and they claim to have been in Spain at the time of the crucifixion. They state that they were driven from Spain by Ferdinand and Isabella during the same year that Columbus discovered America, and were forced to go with the Moors to Morocco. They

speak Spanish, dress in oriental costume, and number at least 5,000.”

But it is to no further purpose that we review the Jewish signs of the times, and those which concentrate upon the Eastern question. The threshold of the appointed days has certainly been reached, and from now on not single volumes, nay, not even libraries, may serve to compass all that could be written; but in closing, let one thing that has been written be repeated with concern to “Judah.” In this series we are earnestly advocating the truth of Anglo-Saxon identity with Lost Israel—it is essential that Judah “walk with Israel” in the great return to the land of her ancestors. If she walks alone she is doomed to stumble, and if she mistakes her “Israel Redivivus” she will stumble into doom! There is one terrible prediction yet hanging over Judah’s head—which, whether they believe in Him who uttered it or not, has all the force of nearly 1,900 years to lend it credence ere the day of its fulfillment.

“I am come in my Father’s name and ye received me not, *if another shall come in his own name, ^{HIM} ye will receive!*” (John, v. 43).

The Saviour here refers to Anti-christ as the “Anarchos” whose advent is at hand!

C. A. L. T.

August 21st, 1890.

“In the first year of Darius the son of Ahasuerus, of the seed of the Medes which was made king over the realm of the Chaldeans;

In the first year of his reign, I, Daniel, understood by books the number of the years whereof the word of the Lord came to Jeremiah the prophet that he would accomplish seventy years in the desolations of Jerusalem.” Dan. ix. 1-2.

PART III.



CHRONOLOGICAL TABLES.

“We account the Scriptures of God to be the most sublime philosophy.

“I find more sure marks of authenticity in the Bible than in any profane history whatever.”

—SIR ISAAC NEWTON.

THE
“CHALDÆAN BABYLONIAN ERA,”
SYNCHRONIZED WITH BIBLICAL CHRONOLOGY
AND WITH
SECULAR HISTORY AND ASTRONOMY.

The object of the following tabular digest is to fix the ORIGIN of the Babylonian Era, in order that we may know its latter and terminal years with the most absolute accuracy.

The author submits it to the Christian world as a scientific demonstration, in so far as its astronomical and chronological references are concerned. It is but an extract from very voluminous notes. But as time will not permit, nor are means yet at hand to present its collateral chapters, it must stand in the present volume in a somewhat disconnected position.

If the Bible student will fairly examine it, against any and every reference contained in the Holy Writ, covered by the years that its own scope comprehends, he will find that it answers every special requirement, and so harmonizes the cross references as to demonstrate that its own inter-relations are without flaw.

As a preliminary step in the construction of this table it was demanded that every Biblical reference to the contemporary years of Kings and Chronicles and the Prophets and to the Hebrew Calendar, should be arranged agreeably to the record itself, without any modification whatsoever. The first result was, that so soon as the table had been thus completed, it was manifest at a glance that it was, *in esse*, a harmony—and one which needed no apology, anywhere along its sequence.

It was thereafter an easy matter to synchronize the scale thus resulting, with secular history, since, of course, many dates therein already synchronized, and the rest fell into line so soon as a few were fixed.

The astronomical and chronological data then clinched the scale against the A. M. years beyond any possibility of moving them. They will be found to agree with the rectified chronology already *viséd* by the British Chronological Society and now, for so many years published in “All Past Time.”

In this table the B. C. years are the *true* ones, *i. e.*, they are reckoned from 3996 A. M.; to change them to Usher’s B. C. dates, add 8 years, since his scale reckons from 4004 A. M.

PRELIMINARY

CHRONOLOGICAL OUTLINE.

3233 A. M. 763 B. C.

Iva-lush (Arbaces?) or the "Pul" of the Scriptures, an Assyrian General, governing the northern provinces, and Belesis, the governor of Babylon, having revolted, overthrew Nineveh and blotted out the "First Assyrian Empire."

With "Pul" the "Second Assyrian Empire" began and with Belesis the "Second Babylonian Empire." To anticipate now the thread of history this II Assyrian Empire, under Esar Haddon eventually put an end to the II Babylonian, and continued until Nabopolassar conquered it, and founded upon its ruins the *Chaldee* Babylonian empire.

The particular aim of this table is to settle the true opening year of this *latter* empire, to follow its first 66 years chronologically, and to fix this chronology beyond all peradventure by references to history, astronomy and the Bible.

3244 A. M. 752 B. C.

Menahem pays tribute to "Pul" the king of Assyria. 2 Kings xv. 19-20; 1 Chron. v. 23, 26.

3252 A. M. 744 B. C.*

The edict of Nabonassar fixes his ERA, (Thoth 1 or Feb. 26th noon). This date is accurately determined by astronomical observations, including eclipses recorded by Ptolemy, the times of whose occurrences were invariably measured by the ancient astronomers from it. From this year on to the 20th year of Artaxerxes (3557 A. M.), is just 305 years.

3263 A. M. 733 B. C.

“Within three score and five years shall Ephraim be broken that it be not a people.”—Isa. vii. 8; *vide* 2 Kings. xvi. 5-8; “LO-AMMI!”—Hosea i. 10. Isaiah’s prophecy was uttered upon the Sabbath, the 6th day of the 6th civil month, (our February) and began to go into effect at once, since in this year Tiglath Pileser carried away “the Reubenites, the Gadites and the half-tribe of Manasseh.” (1 Chron. v. 26).

3265 A. M. 731 B. C.

Tiglath Pileser II destroys Damascus. (western Asiatic Inscriptions of Brit. Museum, vol. iii p. 10) and Ahaz visits him (2 Kings xvi.10-16).

3282 A. M. 714 B. C.

The siege of Samaria, that is of the *City*, the capital of the land of Samaria, was opened by Shalmaneser, at the beginning of this year. It lasted 3 full years 3282-3-4. Shalmaneser died during the siege. He was succeeded by Sargon, who conducted it to its close. Its termination

was in the 9th year of Hoshea, and the 7th of Hezekiah. *Two* Samarias are referred to in 2 Kings, xvii. *i. e.* the city, verse 5, and the land, verse 6. The people of the land began to be moved away at once. Thus, however we regard the chronology of Chronicles and Kings, Hoshea's actual reign over them, *i. e.* "Israel" was but nine years in duration. But this chronology is not at all in fault, a fact which is of sufficient importance to clear up at once, and so at last set right a place in Biblical exegesis which has always been a vantage ground for Infidels.

HOSHEA'S REIGN HARMONIZED.

NO.	A.M.	HOSHEA.	AHAZ.	HEZEKIAH.
(1)	3274	1	12	2d Kgs. xvii.1
(2)	3275	2	13	
(3)	3276	$\frac{1}{2}$	14	
(4)	3277	In Prison { 2 }	15	2d Kgs. xvii. 4
(5)	3278		16	
(6)	3279		$\frac{1}{2}$	2d Kgs. xviii. 1
		4	$\frac{1}{2}$	2 Chron. xxix.
(7)	3280	5	2	3-17
(8)	3281	6	3	2d Kgs. xvii. 5
(9)	3282	7	4	2 Kgs. xviii. 9
(10)	3283	8	5	2d Kgs. xvii. 6
(11)	3284	9	6	2 K. xviii. 10

An examination of the foregoing table will show that there is no discrepancy between 2d

Kings xvii. 1, which refers to 3274 A. M.—the whole of which was Hoshea's "first" year,—and 2d Kings xviii. 10, which refers to 3284 A. M.—the whole of which was only Hoshea's "ninth" year, although this apparently makes his reign eleven years instead of "nine" in all. *Because*, there was an *interregnum* in his reign of exactly two years during which he was temporarily imprisoned by Shalmaneser (*vide* xvii. 4). After his release, he reigned two years—revolted in the third, and the siege of his capital began with his seventh of actual reign. A school-boy finding the Biblical data relating to this reign given as the parts of a fair chronological problem in his arithmetic would have solved it without difficulty, and by referring to chapter xviii. 1, would have obtained the key to the whole situation. *Half* of the "third" year here referred to was the first half of 3276 A. M. (The *interregnum* commenced with the first day (Monday) of the first sacred month of that year, and extended through the last day (Monday) of the sixth civil month of the year 3278 A. M.) The remaining half of Hoshea's "third" year, therefore, commences at this point, Tuesday, 1st day 7th civil month, and ends with that civil year. But, and note this well, the year (3278 A. M.) was an intercalary one, the 12th of the Hebrew cycle. Thus its last, or 13th month is "*silent*," and here again bursts forth the consummate accuracy of the Biblical Chronology, and its all sufficiency when

faithfully handled. With the end of the 12th month Ahaz died—"that King Ahaz," (2 Chron. xxviii. 22) whose sacrifices to other gods than Jehovah "were the ruin of him and of all Israel" (23).—Hence his successor, Hezekiah, came to the throne of Judah on this same year 3278 A. M., in its 13th month, which was thus the last month of Hoshea's "third" year, and so the entire record, which has been such a knot to chronologists, completely tallies! Now this intercalary month of 3278 A. M. was the one in which Hezekiah "re-opened the doors of the House of the Lord and repaired them" (2 Chr. xxix. 3.) And here is then a fitting place, and text, whereat to call upon *Israel Redivivus*—at the beginning of this final intercalary period of one and one-half years, which (from the date of this volume to March, 1892, A. D.) intervenes before the closing week of the Babylonian era,—and to call as impressively as mortal man may be permitted, to re-open the doors of the House of the Lord and to repair them against his issue from within the veil. "Ecce venit," (1 Cor. xvi. 22) "Maranatha"—The Lord is Coming!

And finally, and in the meantime, here also is the place and occasion to challenge the world to point out one single case in the entire Chronology of His Word which its own unaided record and cross references are not sufficient to make plain to one that runs!

In the "intercalary months" the Hebrews avoided doing any sacred work, so far as possible. But this first act of Hezekiah was imperative, and yet it stopped at the opening and repairing of the doors themselves, and with the preparing of the Priests and Levites for the far more important task of cleansing the temple itself, (2 Chron. xxix. 4-11). This grander undertaking was begun upon the calendric "New Year's Day," on Wednesday the 1st day of the 1st civil month of 3279 A. M. The porch was reached on Wednesday the 8th, and thus the House was sanctified in eight days, "and on the 16th day of the first month" which was Thursday, "they made an end" (2 Chron. xxix. 17). And early upon the next day, Friday, the King arose (20) and all the rulers gathered to do sacrifice (21-28). Thus "when they had made an end of offering" it was *the Sabbath eve!* and "the King and all that were present with him, bowed themselves and worshipped" (29). "So the service of the house of the Lord was set in order, and Hezekiah rejoiced, and all the people, that God had prepared the people, for *the thing was done* SUDDENLY!" (36).

The Chronology of the Bible is simply marvelous, and the significance of this type should sink deeply into the hearts of those whom God is even now preparing for the antitypical task of cleansing his earthly temple for the final time.

But to return to our chronological outline; for quite different things were taking place at Samaria while the scenes we have now briefly sketched were being enacted at Jerusalem:—

3284 A. M. 712 B. C.

Samaria, the Capital, falls with end of year, *i. e.*, in its “Intercalary days.” This is the usual date *à quo* for Israel’s Captivity. It is not, however, the one in which it was “Consummated” (*vide* 3317 A. M.); nor yet its most important *point d’appui* (*vide* 3306 A. M.)

3285 A. M. 711 B. C.

The final Israelitish Captives leave Samaria as the year begins. They are first placed in Assyria. 2 Kgs. xvii. 5–23; (latter part of 6 refers to later events), also 2 Kgs. xviii. 9–12, except last part of verse 11.

Unless this work is astronomical it is not worth a straw chronologically. Two total lunar eclipses, agreeing with our modern ones (2d and 3d recorded), must have occurred at Babylon upon the Sacred year which spans 3279–80 A. M. Now these two eclipses are actually recorded by Ptolemy as having so occurred, thus we have additional evidence that our “line of time” is continuous down to the last eclipse of history (June 17th, 1890).

3292 A. M. 704 B. C.

Hezekiah's 14th year. Sennacherib ascends and reigns 24 years. He comes up against Jerusalem at once (2 Kings, xviii. 13-37, xix. 1-35). His army is destroyed in the closing days of this year; Hezekiah's sickness culminates, and Sennacherib returns to Nineveh (36). *Vide*, also, Isa. xxxvi. xxxvii.

3293 A. M. 703 B. C.

In the beginning of this, Hezekiah's 15th year, the shadow on the "DIAL OF AHAZ" turns back 10° (40 mts.), at "high noon" of Wednesday, the 18th day of 1st civil month, the sun being at that instant about to go into autumnal equinox. The solar year was therefore delayed, the day lengthened 40 minutes, and the calendar thus made absolutely correct (*vide* Joshua's Long Day, 2555 A. M.) Hezekiah's life was lengthened by 1 Calendric Cycle of 15 solar years, *i. e.*, to end of 3307 A. M.

3306 A. M. 690 B. C.

Sennacherib (and Esar-Haddon, his son, who was now jointly associated with him) having completed the conquest of Media, transfer "Israel" into its cities. Before the reign of Sennacherib Media was *unknown* ("B. M. Inscriptions," Vol. i. p. 63). This is the true date *à quo* of Israel's Captivity, 1st sacred month (7th civil), just 100

years before that of Judah. Its significance has been so completely hidden that the date has escaped all former chronologists. From it 720 years forward (*i. e.*, “double” 360, Jer. xvi. 18) lands us at 4026 A. M., when the Saviour was baptized, and was thus made the first “fisher” sent after “Israel.” This year is also just 360 years after 2946 A. M., when Saul’s sin culminated; and Israel’s period of backsliding began. Students of Prophecy will at once perceive the significance of this date, March, 3306 A. M. Thence forward Israel’s “7 times” of punishment expired in 5826½ A. M. (our 1828¼ A. D.), or 1260 lunar years (= 1222½ solar) beyond the celebrated “Decree of Phocas,” in favor of Boniface III, the which date (607 A. D. common reckoning) is a very focus of prophetic *origines*.

Its discussion, here, is too intricate for such as are not supplied with prophetic “oil” (Matt. xxv. 1-13). Those who are may draw their own conclusions!

3316 A. M. 680 B. C

Sennacherib slain (2 Kgs. xx. 37), at end of year: Media revolts, her “era” begins, and Israel herself takes this occasion to escape through the “Gates of the Caucasus.” Thus from 3285 to 3317 was less than half of “70 years,” and from her actual location in Media to her escape was but one-seventh of Judah’s term; it was in-

deed "a little while," for already had she begun her repentance (Jer. iii. 11 ; the whole of Hosea).

3317 A. M. 679 B. C.

Esar-Haddon ascended as sole monarch of Assyria at the beginning of the year, conquered Babylon (thus ending its "second" empire), and reigned 13 years. His second important work was the replacement of Israel by Cuthæans, or "Samaritans," which was completed in his 12th year, 3328 A. M. Thus was Isaiah's prophecy of 3263 A. M. (q. v.) fulfilled, and as the 65th year ran out Israel's captivity was "accomplished"—"No more even a people;" she also had no empty land awaiting her at home (2 Kgs. xvii. 24-41, xviii. last part of 11).

3328 A. M. 668 B. C.

One of the most remarkable of the "connecting years" upon the Prophetic Scale. For instance, from its February there extend 2520 lunar years (2445 solar) to the accession, Feb. 15, 1775, of Pius VI, the Pope whose temporal government was overthrown by the French Revolution ; this occasion, itself being 1260 "calendar" years from Justinian's Decree (Mar. 533 A. D.) making the Bishop of Rome, John II, "Head of all the Holy Churches and of all the Holy Priests of God."

From this same February of 3328 A. M. there extend 2520 solar years to the formal deposi-

tion of Pope Pio IX, Feb. 8th, 1849, the which date was itself 1260 "calendar" years from the Decree of Phocas conceding to Boniface III "the Headship over all the Churches of Christendom," and which latter was memorialized by the Pillar of Phocas at Rome bearing inscriptions and date.

3329 A. M. 667 B. C.


The 66th year from Isaiah's prophecy. Esar-Haddon dies at its termination.

3330 A. M. 666 B. C.

The 666th before Christ. Assur Banipal ascended throne of Assyria, reigned 41 years.

3371 A. M. 625 B. C.

Bel-zakir-iskum, or Assur-ebil-ile, ascends and reigns six years. With him in 3377 A. M. the "Second Assyrian Empire" ended. "He perished in the flames of his palace, which he fired, when the Babylonians and their allies entered Nineveh." *Vide* ("All Past Time.") Speaking of this final overthrow of Assyria, Labberton says: "It was one of the most terrible catastrophes that ever happened. Not only an empire was destroyed that a few years before had ruled the whole of Western Asia, but a whole nation, which for centuries had been the curse of all other nations was utterly effaced. The four capitals, Assur, Ninua, Kalach, and Dur Sarrukin, were so thoroughly blotted out that they never



were inhabited again. They disappeared from the face of the earth as the nation that had built them." (Hist. Atlas, p. 12.) But upon the other hand, it will in due time be the task of the "new Chronology" to show that the "remnant of Assyria" followed "Israel" *West*, and that in the Germans they are yet to complete their history (Isa. xix. 23-25) vide "Our Race," study No. 1, *The Romance of History*, p. 167).

Having now arrived legitimately at the general date *à quo* of the "*Chaldee* Babylonian Empire," it remains for us to fix it still more positively by means of the most minute system of cross references. We shall therefore follow the next 80 years, one at a time, and show how rigidly their historical events are tied together, and to it.

THE ORIGIN OF THE BABYLONIAN ERA,

FROM WHICH WE MUST DATE

“THE TIMES OF THE GENTILES.”

EVENTS AND REFERENCES.	Jos.	A. M.	B. C.
Josiah crowned :—1 Josiah <i>was</i> eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.—2 Chron. xxxiv. 1.	1 2 3 4 5 6	3365 3366 3367 3368 3369 3370	631 630 629 628 627 626
3 For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father.—2 Chron. xxxiv. 3.	7 8 9	3371 3372 3373	625 624 623
And in the twelfth year he [Josiah] began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.—2 Chron. xxxiv. 3. Date of Zephaniah and Habakkuk.	10 11 12	3374 3375 3376	622 621 620
Jeremiah commissioned; Nabopolassar father of Nebuchadnezzar revolts from Assyria, and ascends the throne of Babylon, 1st day of Sacred year, <i>i. e.</i> , 7th Civil month of 3377 A. M., this is the origin of the BABYLONIAN ERA.—Jer. i. 1.	Nab. -1	13	3377 619

N. B.—[To fix this Era, *i. e.*, its chronological origin as explicitly as possible, let us note as follows :—It is the middle of 3377 A. M. (*i. e.*, the beginning of its 7th Civil or 1st Sacred month). It commences *with* the 1296th year from Abraham's Call out of Ur, and *with* the 865th year out of Egypt, *i. e.*, from the Exodus. “Israel” had been *in* captivity 71 years when

Nabopolassar ascended the throne, and there extend from that event 29 full years to the date of "Judah's" captivity; *i. e.*, between "Israel's" and "Judah's" dates of captivity are just 100 years, no more, no less upon the Solar scale. Finally, this event, Nabopolassar's accession, was at the middle of the 848th *Lunar* year from Joshua's Long Day, or $822\frac{1}{4}$ *Solar* years from this same date, and it was at the March Equinox of 3377 A. M. and $3377\frac{1}{2}$ years of Solar astronomic *duration* from the "1st day" recorded in Genesis. It was also the middle of Josiah's 13th year. Jeremiah was "called" at the beginning of this 13th year, and so was prepared to see the full initiation of the "Times of the Gentiles."]

(3380 A. M. is the 483rd Sabbatic Year.)

IMPORTANT. — In the year 3381 A. M., a very nest of prophetic times concentrate. It is particularly important as marking a dense period of sin, both in Israel and Judah, and the one preceding the finding of the Law.

Nab.	Jos.	A. M.	B. C.
1-2	14	3378	618
2-3	15	3379	617
3-4	16	3380	616
4-5	17	3381	615

Ezekiel refers to this particular year in the first verse of his prophecies in a manner so occult that it has never before been explicable, because no other than the present and only accurate system of chronology can possibly compass its ramifying references. Thus, Ezekiel's book opens in the 4th Sacred month, the 5th day of the month, which was a Sabbath, of the year 3410 A. M., which was the 5th year of Jehoiachin's captivity (2). Nevertheless, in verse 1 he calls it the 30th year, and thus refers back to the year now under consideration, to wit: 3381 inclusive, *i. e.*, dating from the end of 3380 A. M. Here, the first 30 years of the 40 referred to in Ezek. iv. 6 commence, the 40 run out in 3420, when Nebuchadnezzar took away his last batch of Jewish prisoners (Jer. lii. 30). But in the same chapter, iv., Ezekiel refers to 390 days (3-5) for "Israel," which typified years (6). From the year in which Ezekiel obeyed this command, namely, 3410 A. M., there extend backward 390 years to Solomon's sin (1 Kings xi. 1-25) which led to Jeroboam's revolt

(26-40), and which was the original occasion of "Israel's" special sin, as detailed in 1 Kings xii. Solomon's defection and Jeroboam's sin and flight took place in 3021 A. M., and from thence to the year under consideration 3381 A. M., there extend just 360 years, or "One Time," which, with the 30 to Ezekiel's mimic siege make up the 390 referred to. This type and its own actual scale on the calendar of 3410-11 A. M., and the date as an *à quo* and *ad quem* refers to so many others, and verifies them, that it is impossible to devote more space to the matter here.

	Nab.	Jos.	A. M.	B. C.
8 Now in the eighteenth year of his [Josiah's] reign, when he had purged the land, &c., was—The law found (2 Kings xxii., 2 Chron. xxxiv. 14-33); The oath at "Bethel" taken (2 Chron. xxxiv. 29-32, 2 Kings xxiii. 1-3, xi. 14); and The Great Passover held (2 Kings xxiii. 1-23, 2 Chron. xxxv. 1-19); "In the eighteenth year of the reign of Josiah was this pass-over kept."	5-6	18	3382	614
69th and last year of Psammetichus I of Egypt.	6-7	19	3383	613
Pharaoh Necho ascends; reigns 16 years.	7-8	20	3384	612
	8-9	21	3385	611
	9-10	22	3386	610
490th Sabbatic Year	10-11	23	3387	609
	11-12	24	3388	608
	12-13	25	3389	607
	13-14	26	3390	606
	14-15	27	3391	605
	15-16	28	3392	604
	16-17	29	3393	603
Josiah slain by Pharaoh Necho middle of Civil and end of Sacred year.—2 Chron. xxxv. 20-27, 2 Kings xxiii. 29-30.	17-18	30	3394	602
	18-	31	3395	601

EVENTS AND REFERENCES.	Nab.	Jehoahaz.	A. M.	B. C.
Jehoahaz succeeds at commencement of Sacred year and reigns but three months.—2 Chron. xxxvi. 1-3, 2 Kings xxiii. 31-34.				
1 Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.				
2 Jehoahaz <i>was</i> twenty and three years old when he began to reign, and he reigned three months in Jerusalem.	-19		3395	601
3 And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold.				
4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.				
Jehoiakim commences to reign the 1st of the 10th Civil, or 4th Sacred month.—2 Chron. xxxvi. 4, 5; 2 Kings xxiii. 34-37.				
1 In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the Lord, saying,	-19	ix. -1	3395	601
2 Thus saith the Lord to me, Make thee bonds and yokes, and put them upon thy neck.—Jer. xxvii.				
Jeremiah puts on his yokes this year, 3395, which was the IXth year of the Hebrew Calendar, and wears				

EVENTS AND REFERENCES.	Nab.	Jeho.	A. M.	B. C.
them to the IXth of the next ; <i>i. e.</i> , 14 } full years, and just into the 15th } year. Jehoiakim pays tribute to } Necho for three years commencing } with— 1	-19	-1	ix. 3395 <i>continued.</i>	601
Nebuchadnezzar Associate. 2	19-20	1-2	x.-xi. 3396	600
Nabopolassar dies in the middle of } this year, and is succeeded by his } son Nebuchadnezzar, whose first 3 } three months of reign overlap the } last three of Jehoiakim's 3d year, } hence Daniel i. 1 is correct, as shown } here.—Jer. xxxvi. 1-8 (3398-9).	20-21	2-3	xi.-xii. 3397	599
For a similar reason the following } is correct :	21-	3-	xii. 3398	598
1 The word that came to Jeremiah } concerning all the people of Judah in } the fourth year of Jehoiakim the son } of Josiah king of Judah, that <i>was</i> the } first year of Nebuchadrezzar, king of } Babylon;	Neb. 1	-4	xii. 3398	598
2 The which Jeremiah the prophet } spake unto all the people of Judah, } and to all the inhabitants of Jerusa- } lem, saying,	-1	3-	xii. 3398	598
3 From the thirteenth year of } Josiah the son of Amon king of } Judah, even unto this day, that <i>is</i> } the three and twentieth year, the } word of the LORD hath come unto } me, and I have spoken unto you, ris- } ing early and speaking, but ye have } not hearkened.—Jer. xxv. 1-3.	1-2	4-5	xiii.-xiv. 3399	597
(And so also is Jer. xxv. 3, since } the 23 years begin at the beginning }				

EVENTS AND REFERENCES.	Neb.	Jeho.	A. M.	B. C.
of 3377 A. M. and run to the end of 3399 A. M., <i>i. e.</i> , inclusive.)				
Jer. xlv.—Baruch comforted. Pharaoh-necho, smitten by Nebuchadnezzar, is succeeded by Psammetichus. "Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.—Jer. xlv.	1-2	4-5 <i>continued.</i>	xiii.- 3399	xiv. 597
Jer. xxxvi. 9-32—Jehudi burns the Roll (Dec.). Nebuchadnezzar's vision.—Dan. ii.	2-3	5-6	xiv.- 3400	xv. 596
Third and final year of Jehoiakim's tribute to Nebuchadnezzar. Last year (xv.) of the Calendric Cycle. Historical eclipse, Central Solar, No. 1 of the Team [date on Usher system B. C. 603 (<i>i. e.</i> , before 4004 A. M.)] True date, 3401 A. M.; last repeated, Jan. 22, 1879. N. B.—This same sequence of eclipses passes through that of June 17th, 1890, and March 29, 1112. It also verifies the Beth Horon conjunction, and the equinox at High Noon marked by a reversed shadow upon the Dial of Ahaz alluded to in the text.	3-4	6-7	xv. 3401	595
Jehoakim rebels.—2 Kings xxiv. 1. Hebrew Calendric Cycle commences.	4-5	7-8	i.-ii. 3402	594

EVENTS AND REFERENCES.	Neb.	Jeho.	A. M.	B. C.
			ii. - iii.	
	5-6	8-9	3403	593
			iii.	
	6-7	9-10	3404	592
			iv. - v.	
Pharaoh Hophra ascends, reigns 25 } years.	7-8	10-11	3405	591
Jehoiakim captured by the Baby- lonians (2 Chron. xxxvi. 6), and dies a prisoner (2d Kings xxiv. 6), hav- ing reigned to the 4th quarter of the Sacred year. Transit of Mercury and recommencement of his 38th team of 15 transits each. The transit of 3406 was the 570th transit. It was 405 transits ago, reckoning from its future repetition in 1891 A. D. }	8-	11-	v. - vi.	590
His son Jehoiachin succeeds and reigns three months (the last quarter of the Sacred year) and ten days into the 1st Sacred month of the next Sacred year (2 Chron. xxxvi. 9-10). Hence "at the return of the year" Nebuchadnezzar sent for him (2 Chron. xxxvi. 10). The city was smitten on Thursday, the 9th day of the 1st Sacred month. Jehoiachin went out to the Babylonians on Fri- day, the 10th (2 Kings xxiv. 12), and the Captivity of Judah began. It being still the 8th year of Nebuchad- nezzar just ending (12). Jer. xxix. }	8-	Jehoiachin.	v. - vi.	590

EVENTS AND REFERENCES.	Cap.	Neb.	Zed.	A. M.	B. C.
<p>Nebuchadnezzar now places Zedekiah upon the throne (2 Chron. xxxvi. 11, 2 Kings xxiv. 17-20, Jer. lli. 1-4.) Zedekiah's years thus run with the Sacred calendar, and lag a little, <i>i. e.</i>, they commence not earlier than Sabbath, the 11th day of 1st Sacred month of 3406, <i>i. e.</i>, with the Captivity, nor later than the Passover of that year, a very probable date in view of the solemn oath he is known to have taken to Nebuchadnezzar before the Lord upon his accession.</p>	-1	-9	-1	v.-vi. 3406	590
<p>And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, <i>and</i> in the fifth month, <i>that</i> Hananiah the son of Azur the prophet, which <i>was</i> of Gibeon, spake unto me in the house of the Lord, in the presence of the priests and of all the people, saying.—Jer. xxviii. 1-14. The expression "the same year"</p>	1-2	9-10	1-2	vi. 3407	589
	2-3	10-11	2-3	vii.-viii. 3408	588
	3-4	11-12	3-4	viii.-ix. 3409	587

means of the *Cycle*; compare reference above, opposite 3395 A. M. The IXth year was just again *beginning*, and it overlaps 22 days into 3409 A. M., because the intercalation was not due until the end of the next year, when the Lunar year was "floated" thereby on to Solar time. This was what the false prophet Hananiah meant by saying "within two full years" (3). He really meant to those who understood their own calendar, "within the time that two full years 'float' together," or

“before the intercalary days,” &c. Scripture is filled with this and similar expressions, and they always refer to the intercalary year. In the present instance this was 13 months forward. Now, owing to the fact that the months of Zedekiah’s reign begin with the 11th day of the corresponding Sacred month it follows that the 5th month referred to in verse 1 (Jer. xxviii) extended into the VIth Sacred month 11 days, while, as we have just seen the IXth year of the calendar overlapped 22 days into this same month from the other direction. There were just 29 days in the VIth Sacred month, hence the three last days of the fifth month referred to in the text were in reality the 9th, 10th and 11th days of the regular VIth Sacred month, and were also the 2, 3, 4th days of the IXth year of the Civil calendar backed up (as it were) to meet them. They were Tuesday, Wednesday and Thursday, upon either one of which the events detailed in verse 1 may have occurred; but, so close is the limit, upon no others. The day was probably the central one or Wednesday, the 10th of the VIth Sacred, which was the 29th day of *Jehoiakim’s* “Vth” month. This is, perhaps, one of the most beautiful instances that can be cited in the general chronology of the Bible, as an example of consummate accuracy, combined with a suggestiveness which is its own commentary upon the context. Had it not been carefully recorded that *Jehoiachin* reigned three months *and 10 days*, and had we not rigidly considered these days in the chronology, our work would here find itself in a hopeless *cul de sac* in the vain effort to make a IXth year of the cycle synchronize at all with a 5th month of Zedekiah’s 4th year. If now we suppose that Zedekiah’s ascension, or at least his oath to Nebuchadnezzar, dates from the Passover of 3406, we may run the splice down 4 days more, or make it cover a whole week. The 13th day of the month thus covered was the Sabbath preceding the Passover of 3409 A. M., upon which these incidents could even more fittingly have taken place. It is now possible to obtain a clear idea of the return judgment passed by the prophet Jeremiah upon Hananiah, when he had broken the yoke that the former had been wearing so long.

15 Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The Lord hath not sent thee; but thou makest this people to trust in a lie.

16 Therefore thus saith the LORD ; Behold, I will cast thee from off the face of the earth : this year thou shalt die, because thou hast taught rebellion against the LORD.

17 So Hananiah the prophet died the same year in the seventh month.—Jer. xxviii. 10-17.

The seventh month of the IXth year of the cycle was the XIIth month of Zedekiah's 4th year. Hence, in either case, it was " this same year."

Ezek. i. 1-2. 4th Sacred month, 5th day, Sabbath. (See chapter iv. Ezekiel.) The prophet receives his command on Sabbath the 5th, takes a week for his preparations, rests Sabbath the 12th and commences his "siege" of the "tile" on Sunday the 13th of the 4th month, 3410. Thence 430 days expired with Monday the 23rd of the 5th Sacred month, 3411 A. M., leaving him 7 days (a week) in that month to purify himself according to the law. Five days after, Sabbath 5th of 6th month, 3411, we, therefore, find him (Ezek. viii. 1) in his own house, and the recipient of his second vision. A consultation of the calendars given in Study Number Six will verify this and all other knotty points of the Scriptural chronology.

Cap.	Neb.	Zed.	A. M.	B. C.
4-5	12-13	4-5	ix. 3410	586

EVENTS AND REFERENCES.	Cap.	Neb.	Zed.	A. M.	B. C.
<p>(At the end of this year the intercalary month floated the Lunar and Solar years so as to re-commence together in 3411. This is very important as otherwise the 430 days above referred to would not come out. Ezek. i. 1 does not refer to 3411, but to 3410 A. M., as does also 2; Chaps. i.-vii. inclusive are parts of the same vision.)</p> <p>“The Sixth year, the 6th month, the 5th day of the month” (Ezek. viii. 1), also a Sabbath, and near the end of the Civil year 3411. Ezekiel's dates are always Captivity years and Sacred months (so, too, the <i>years</i> of the Exodus regarded as <i>units</i> of an “Era” date from the first of the Sacred month, although the Exodus itself was upon the 15th day of that month).</p> <p>Ezek. xx. 1, “The Seventh year, in the fifth month, the tenth day of the month,” Sabbath. (It must be noted that the Sacred years employed by Ezekiel began 10 to 15 days earlier than Zedekiah's years of personal reign.)</p>	4-5	12-13	4-5 <i>continued.</i>	ix. 3410	586
	5-6	13-14	5-6	x.-xi. 3411	585
	6-7	14-15	6-7	xi.-xii. 3412	584

EVENTS AND REFERENCES.	Cap.	Neb.	Zed.	A. M.	B. C.
	7-8	15-16	7-8	xii. 3413	583
	8-9	16-17	8-9	xiii.-xiv. 3414	582
10th Sacred month, 10th day (4th Civil month)—Ezek. xxiv. 1, 2, Sunday. Jer. lii. 4, Nebuchadnezzar lays siege to Jerusalem.	9-10	17-18	9-10	xiv.-xv. 3415	581
(Jer. lii. 29) Ezek. xxix. 1, 10th mo., 12th day, Sabbath.	10-	18-	10-	xv. 3416	580
Ezek. xxvi. 1, 1st month, 1st day, Sabbath. Ezek. xxx. 20, 1st month, 7th day, Friday. Ezek. xxxi. 1, 3rd month, 1st day, Tuesday. Jer. lii. 5-11, 4th month, 9th day "city broken up," Friday. Jer. lii. 12-24, 5th month, 10th day, Sunday. Temple burned.	-11	-19	-11	3416	580
Jer. xliii, beginning of the Civil year and cycle.	11-12	19-20	1	3417	579
Ezek. xxxiii. 21, 10th month, 5th day, Sabbath.	12-13	20-21	2	3418	578
Ezek. xxxii. 1, 17, 12th month, 1st day and 15th day, Fridays.					
Historical eclipse, central solar, No. 1 of team. Successive to one noted in 3401 q. v. 70 eclipses then as now between the two. No alteration of the length of day, hour, lunation, precession, seasons, or times.	13-14	21-22	3	3419	577

EVENTS AND REFERENCES.	Cap.	Neb.	Siege of Tyre.	A. M.	B. C.
Sequence of the days as rigid as the word of God. No lapse in the week. The chronology of the Bible is agreeable to chronological astronomy to the very last ultimate of time !)	13-14	21-22	3 <i>continued.</i>	3419	577
Jer. lii. 30, End of Ezekiel's 40 years for "Judah."	14-15	22-23	4	3420	576
<i>Vide</i> Ezek. iv., also see remarks opposite A. M. 3410 and 3381.	15-16	23-24	5	3421	575
	16-17	24-25	6	3422	574
	17-18	25-26	7	3423	573
	18-19	26-27	8	3424	572
	19-20	27-28	9	3425	571
	20-21	28-29	10	3426	570
	21-22	29-30	11	3427	569
	22-23	30-31	12	3428	568
Jer. xliv. In this year Tyre fell, and Hophra's Lybian expedition failed. The revulsion of feeling in Egypt leads to revolt under Ahmes.	23-24	31-32	13	3429	567
Nebuchadnezzar's first invasion of Egypt. Ahmes in meanwhile slays Hophra. Nebuchadnezzar confirms him as Amasis. In the confusion Jeremiah and the Royal Remnant disappear. Ezek. xl. 1, 1st month, 10th day, Thursday. (This vision of	24-25	32-33	-1	3430	566

EVENTS AND REFERENCES.	Cap.	Neb.	Ahmes.	A. M.	B. C.
<p>Ezekiel covers the remainder of his Book of Prophecy and is the last date given by him. It extends to v. 35 chapter xlviii.) The "self same day" of Ezek. xl. 1, refers to the Thursday the 9th day of 1st Sacred month of 3406. When the City was "smitten," Jehoiachin went out on the 10th day, Friday, and as above noted Zedekiah may have begun to reign anywhere from the 11th (Sabbath) to the 14-15th (Passover) of that month. From the accuracy with which these cross references all come out upon the true chronological scale it must be manifest how <i>precise</i> the Bible is in all its records. The year 3430 is a most important one.</p>	24-25	32-33	-1 <i>continued.</i>	3430	566
<p>Nebuchadnezzar returns to Babylon.</p>	25-26	33-34	1-2	3431	565
<p>Ezek. xxix. 17, 1st month, 1st day (Tuesday).</p>	26-27	34-35	2-3	3432	564
<p>Daniel iii. The Image, and the Fiery Furnace. The significance of this act of Nebuchadnezzar is thus apparent. Thirty-four years had now elapsed since his "vision of Empire," and its significant interpretation by</p>	27-28	35-36	3-4	3433	563

EVENTS AND REFERENCES.	Cap.	Neb.	Ahmcs.	A. M.	B. C.
<p>the Prophet Daniel ii., in 3400 A. M. In the meantime Palestine had been subjugated, Tyre reduced, and Egypt was now at last beneath his heel! The glory was too much even for that "Head of Gold." So, turned with pride, he was beside himself and reared an image unto vanity. The incident of the fiery furnace, however, brought him once more to short lived reason, and led to his re-acknowledgment of God's decree (Dan. iii. 28-30). It was now necessary to repeat the lesson in the form of a vision, so at the beginning of the next sacred year and of his own 37th year—</p> <p>Nebuchadnezzar dreams of a tree. Dan. iv. 4-27. His 2nd invasion of Egypt now undertaken. It covers the 37th year of Nebuchadnezzar. His armies went from Migdol to Syene, and clothed themselves with Egypt's spoils. Our only monumental inscription of Nebuchadnezzar, referring to his wars, a clay tablet now in the British museum,</p>	27-28	35-36	3-4 <i>continued.</i>	3433	563
	28-29	36-37	4-5	3434	562

EVENTS AND REFERENCES.	Cap.	Neb.	Ahmes.	A. M.	B. C.
absolutely confirms this 2nd expedition, and the year in which Nebuchadnezzar undertook it. <i>Vide</i> Trans. Soc. Bib. Arch., vol. vii. pp. 210-225; Vigoroux, vol. iv., p. 376. (N. B.—This 2nd invasion was three years after the first.)	28-29	36-37	4-5 <i>continued.</i>	3434	562
Nebuchadnezzar returns to Babylon in time to be there at the beginning of the 7th Civil month, which was 12 months after his dream of the tree, and the incidents related in Dan. iv. 28-33 took place. His renewed victory in Egypt had again proved too much for even such an intellect, and this time it fell with a crash. He was insane from the middle of 3435 to the middle of 3442.	29-30	37-38	5-6	3435	561
	30-31	38-39	6-7	3436	560
	31-32	39-40	7-8	3437	559
	32-33	40-41	8-9	3438	558
	33-34	41-42	9-10	3439	557
	34-35	42-43	10-11	3440	556
	35-36	43-44	11-12	3441	555
Dan. iv. 34-37. Nebuchadnezzar's understanding returns. During the remainder of this year his kingdom is restored to him, and his first act is to write	36-37	44-45	12-13	3442	554

EVENTS AND REFERENCES.	Cap.	Neb.	Ahmes.	A. M.	B. C.
<p>an epistle declaring his experience to all nations. <i>Vide</i> Dan. iv. 1-3, 4-27, 28-33, 34-37. And at the end of the year he retired.</p> <p>The 66th year of "the Times of the Gentiles!"</p> <p>Evil Merodach ascends the Babylonian throne at the beginning of this Civil year, the first half of which was thus the latter half of the 37th year of the Captivity. Hence Jer. lii. 31-34, and 2 Kings xxv. 27-30, are absolutely right. This entire year, 3443 A. M., marks a "lifting up" era in Judah's affairs, and has a marked bearing (typically) upon the year A. D., which fully counterparts it from <i>this</i> end of the scale (to wit, 5890 A. M., or from Sept. 1890, to Sept., 1891). The half year which follows Sept., 1891, corresponds by reversion to that in which Nebuchadnezzar's reason was restored, and he wrote his epistle to the nations. It is the firm conviction of the writer that from this coming September these counterparts will evolve in striking incidents!</p>	36-37	44-45	12-13 <i>continued.</i>	3442	554
	37-38	1 Evil Mer'd'ch	13-14	3443	553

EVENTS AND REFERENCES.	Cap.	Evil Mer'd'ch	Ahmes.	A. M.	B. C.
<p>This year, 3444 A. M., marks the beginning of the 8th team of Transits of Venus (8 in a team). The transit occurred in Dec. 3444, and was repeated five teams later on Tuesday, Dec. 8-9th, 1874, which was also new moon's day. There are always 486 years between similar transits.</p> <p>From the beginning of this year to the end of 5888 A. M. (our Sept., 1890), there extend 2445 Solar years—to 2520 exact lunar, calendric, or “shortened” years. After which $1\frac{1}{2}$ years of “silence,” or rest, or warning, or Jewish irredentalism preceed and usher in the last and dreadful 7 final years of the Babylonian Era, to wit, those of ANTI-CHRIST.</p>	38-39	2	14-15	3444	552

“HERE IS WISDOM.

Let him that hath understanding *count the number of the beast*; for it is the *number of a man*; and his number is **Six Hundred Threescore and Six.**”—Rev. xiii. 18.

To accept this mark (whatever it may be) is to sin against the Holy Ghost!!! 1 John v. 16. Matt. xii. 31-32. Rev. xiii. 16; xiv. 9-11. Mark iii. 28-29. Luke xii. 10. Heb. vi. 4, x. 26-29.

THE
CHRONOLOGY OF JEREMIAH,
FROM
HIS "CALL" TO HIS "DISAPPEARANCE,"
VINDICATED.

*“See, I have this day set thee over the Nations
and over the Kingdoms, to root out, and to pull
down, and to destroy, and to throw down,
TO BUILD and TO PLANT.” Jer. i, 10.*

JEREMIAH VINDICATED.

It is at last high time to do justice to human faith, and to have it put on record, in at least one religious book, that we believe in the plenary inspiration of Jeremiah, and in that of the whole college of the Prophets, and that also we believe Jehovah is not only unswerving in his "times and seasons," but has so arranged them as to be within the understanding and demonstration of his creatures.

The whole library of Scriptural Commentary will be searched in vain to find a due recognition of the character and mission of Jeremiah, and we do not hesitate to arraign the entire Christian Church, heretofore and hitherto, as solely responsible for the deadly heresy of infidelity which feeds upon its own halting and apologetic volumes. No words are strong enough to paint the nature of a sin at once so fatal, and so suicidal to the integrity of faith, as has resulted from this willful disbelief in God's commands and promises to Jeremiah, and we challenge the orthodox of any branch of the so-called "church" to produce a single volume from the whole library of accepted standard theology wherein the doctors have recognized the *necessity* of as duly accounting for "*the BUILDING and PLANTING,*" as for

the merely historical bolstering up of a few minor incidents in this prophet's life.

Their whole teaching is at fault, in that, on coming to the end of Jeremiah's own works, so far as *human* history goes, and finding therein no mention of his having built or planted, they have tacitly and inconsistently suffered it not only to be implied, but have actually taught that he *failed*!

The inconsistency lies in the fact that if he *did* fail, then, *ipso facto*, his orders and authority were *not* from JEHOVAH, and hence his book would be without canonical value. And it is manifest that whether they teach this or not, the common sense of other men must pronounce this judgment upon it, or else reject their methods, and re-commence the study in a different spirit.

This is the only logical estimate to be placed upon the sacred works of Jeremiah; for if no more can be said of him than the college of his commentators have said, they have but helped "the world" to disprove the word of God!

But how grievous an error this has been, and is, if still persisted in, it has been the task of those who believe in the Israelitish origin of "Our Race" to show, and it shall be our own task to add another chapter to this prophet's vindication.

To commence: let it be pointed out, that it seems to have escaped the understanding of the Doctors, that Jeremiah was *Called*, and *Commis-*

sioned by the Holy Spirit at a moment which purposely ante-dated the *à quo* of Gentile times, just long enough to make him literally the "Prophet of the Nations," and to enable him to sweep into his philosophy the whole compass of their "times and seasons."

As we have already shown (Romance of History, p. 172) Daniel's Book closes at the date *à quo* the scattering commenced. Thence to Egbert's accession, we have already shown, is 1335 years upon the broader scale of prophecy. But Jeremiah's book *opens* at an equally significant era, to wit: the beginning of the year 3377 A. M., at the Passover or Spring-tide, of which Nabopolassar began the BABYLONIAN ERA. The momentous significance of this fact, now for the first time raised to the prominence it deserves in Chronology, must be apparent to all earnest students of the Bible.

In the meantime, before we begin to study the chronology of Jeremiah, let us point out to those who find so much difficulty in the fact that the Saviour, and others, referred to texts not now found in "Jeremy, the Prophet," (Matt. xxvii, 9, and 2 Chron. xxxv. 25), will perhaps recover their *judgment* by referring to 2 Maccabees, ii, 1, and Jer. xxxvi. 32, from which, together with Jer. xxxii. 12-14, it will be manifest that we, moderns, have not the *whole* of his works in our possession, and that some of them are still buried against a day of great future necessity!

Let us now devote a few pages to the Chronological re-arrangement of the early part of the book of Jeremiah, in order that, with cleared insight, we may mentally follow the sequence of events into which they eventuated, and out of which they sprang.

A study of this description is like the solution of a problem in mathematics, and must be conducted to a rigid verification without neglecting any of the conditions involved. God's word does not admit of approximations as to fulfillment, each jot and tittle in the sequence of events must fall into its appropriate place, and until such a solution is arrived at, as shall thus harmonize the whole, and bind it into one complete history, it stands to faith, and to reason soundly weighing the premises, that the problem cannot have been integrated. It was in this spirit that the present solution was undertaken, and not until after many trials had failed to satisfy the earnest search for the truth, the whole truth, and nothing but the truth, did the final result come out in perfect chronological harmony.

PRELIMINARY CHRONOLOGICAL OUTLINE.

At the beginning of Josiah's 13th year, which was that of 3377 A. M., Jeremiah, then a mere youth, received his CALL as the "Prophet of the Nations." His "Commission" is broadly summed up in the first chapter of his own prophecies, and shows the scope of what he was, *personally*, appointed to review, and of which he was to be a part. In this first chapter he himself details his "Call" as follows :

THE BOOK OF THE PROPHET

JEREMIAH.

CHAPTER I.

1 The time, 3 and the calling of Jeremiah. 11 His prophetic visions of an almond rod and a seething pot. 15 His heavy message against Judah. 17 God encourageth him with his promise of assistance.

The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin :

2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

4 Then the word of the LORD came unto me saying,

5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, *and* I ordained thee a prophet unto the nations.

6 Then said I, Ah, Lord GOD! behold, I cannot speak: for I *am* a child.

7 But the LORD said unto me, Say not I *am* a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

8 Be not afraid of their faces: for I *am* with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.

10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, TO BUILD, AND TO PLANT.

11 Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.

12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof *is* toward the north.

14 Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land.

15 For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

17 Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee : be not dismayed at their faces, lest I confound thee before them.

18 For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And they shall fight against thee ; but they shall not prevail against thee ; for I *am* with thee, saith the LORD, to deliver thee.

This single chapter compasses the whole “Times of the Gentiles,” and from the 11th to the 17th verses, its significance is still future—aye, even in OUR OWN *immediate future*, *i. e.*, must terminate with this current century !

But all the preceding verses, 1-10, concerned Jeremiah himself. In this connection, the last paragraph—“*to build, and to plant*”—of verse 10, deserves special attention.

Finally the closing verses, 17-19, amount to an explicit guarantee of personal immunity from all serious bodily harm to Jeremiah himself. In view of them it is manifest that all the legends with which his disappearance has been attributed to eventual martyrdom, current among Jews and Christians, are utterly baseless. It is a choice between Jehovah's promise, and human ignorance, and there should be no hesitation, so far as relig-

ious teachers are concerned, as to which side to support.

In the middle of the year of Jeremiah's "call" Nabopolassar, who was governing Babylon as an Assyrian province, revolted and was crowned as the independent king of Babylon. The date of his accession synchronizes with the beginning of the Sacred year (7th month of 3377 A. M.), and with it the "Babylonian Era" commences. Nabopolassar reigned thus independently for 21 years, and was succeeded by his son, Nebuchadnezzar, in the year 3398 A. M., whose own years *lag* a little on the sacred calendar.

Previous to the accession of Nebuchadnezzar, Jehoahaz had been dethroned by Pharaoh Necho (3395 A. M.), and taken to Egypt, and his brother Jehoiakim placed upon the throne of Judah. The latter paid tribute to Necho until the first year (3399 A. M.) of Nebuchadnezzar, who then "smote" Necho, and *ended* his reign (Jer. xlv. 2). For three years thereafter Jehoiakim was a faithful tributary to Babylon, but in his 8th year he rebelled, and renewed his Egyptian alliance, Psammetichus II being the reigning Egyptian Pharaoh, and then in the 6th or final year of his reign. These circumstances forced the Babylonians to renew their attention to Syrian affairs, and brought about the situation with which we shall commence this preliminary digest.

Incident upon the rebellion of Jehoiakim, and the prospective alliance of Judah and Egypt,

came the accession of Pharaoh Hophra to the throne of the latter kingdom, in 3405 A. M., and the first half of this calendric year, which marked the closing months of Nebuchadnezzar's 7th year, found the armies of the latter marching into Palestine in order successfully to complete several tasks.

Early in the next year, 3406 A. M., Jehoiakim having reigned 11 years, was quickly overthrown by the bands of Babylonians and their allies (2 Kgs. xxiv. 2), and died a prisoner (2 Kgs. xxiv. 6) in his fetters (2 Chron. xxxvi. 6), before he could be sent to Babylon with the rest of the captives.

In the meantime (3405) Nebuchadnezzar had devoted his personal attention to the Egyptian complications of the situation, had cleared the land throughout its length and breadth of their armies, and having finally succeeded in forcing them back into their own country, had left the borders heavily patrolled (2 Kgs. xxiv. 7). It was soon after this juncture that Psammetichus II was succeeded in Egypt by Pharaoh Hophra.

The death of Jehoiakim quickly followed. This latter event naturally resulted in the succession of his own son, Jehoiachin, then 18 years old, to the throne of Judah, and drew the personal attention of Nebuchadnezzar, now free from all Egyptian complications, particularly to the city of Jerusalem. He therefore (3406 A. M.) came up against it immediately (2d Kgs. xxiv. 10, 11).

Jehoiachin's reign covered the last quarter of the current sacred year, and ran 10 days into the 1st month of the next; all of which was covered by the latter part of Nebuchadnezzar's eighth year, it being now the middle of 3406 A. M. The renewed siege of the city seems to have covered this entire reign of Jehoiachin, and in general terms the Babylonian operations in Syria, now under consideration, occupied the last half of the 7th and the whole of Nebuchadnezzar's 8th year of personal reign.

The chances of Jerusalem, which were hopeless from the start, now reached their crisis, and, as the sacred year drew to its close, Jehoiachin himself made up his mind to surrender. The new sacred year commenced, and with its return Nebuchadnezzar sent his ultimatum to him. The city was smitten or broken up on Thursday the 9th, and upon Friday the 10th day of this first sacred month, Jehoiachin went out and surrendered unconditionally. The next day, Sabbath, 11th, of 1st sacred month, 3406, thus marks the beginning of the Captivity, *i. e.*, its first day's ending.

The king of Babylon now made Mattaniah, the son of Josiah, the tributary king in Jehoiachin's place, and changed his name to Zedekiah, in commemoration of the oath then and there exacted from him in Jehovah's name, *to wit*: that he should give up the Egyptian alliance, and thenceforth remain a faithful vassal of Babylon.

This compact made, Nebuchadnezzar withdrew his armies, and returned to his capital, carrying with him the first group of prisoners recorded by Jeremiah, his own eighth year of reign ending with his departure, and it being still the center of 3406 A. M.

For a few years Zedekiah preserved his integrity, but under pressure of a strong party, who were conspiring to recover the Egyptian alliance, he at last broke his oath, and made overtures to Pharaoh Hophra. Two years later Nebuchadnezzar's armies returned and came up to Jerusalem with the resolution to destroy it utterly.

From this point the dates of Ezekiel's prophecies accompany the events at Jerusalem, but, having already quoted them in a previous section of this Chronology, we shall now follow more particularly those of Jeremiah, who, as the special "Prophet of the Nations," and as one not yet vindicated—as to the fulfillment of the most important part of his mission—it behooves us to justify, and whose Chronology we shall set in order.

Space will not permit us to quote the texts referred to, but the running commentary will explain their gist, while it is of course incumbent upon the student to satisfy himself, by referring to the original.

“Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

Be not afraid of their faces ; for I am with thee to deliver thee, saith the Lord.”—Jer. i. 7-8.

CHRONOLOGICAL ARRANGEMENT

OF THE LATTER PART OF JEREMIAH'S LIFE AS RE-
CORDED IN THE BIBLE.

3415 A. M. 581 B. C.

XIVth year of Hebrew cycle, 10th month (4th civil), 10th day, Sunday.

The armies of Nebuchadnezzar arrive and besiege Jerusalem. Jer. xxxix. 1; lii. 4. (Comp. Ez. xxiv. 1-2.)

Jeremiah sent by the Lord with a message of advice and comfort to Zedekiah. Jer. xxxiv. 1-7.

Who thereupon causes a covenant of freedom to be made (perhaps at Passover?) Jer. xxxiv. 8-10. The year was Sabbatic.

Pharaoh's army now comes to the rescue (Jer. xxxvii. 5), and

The Egyptians capture Gaza. Jer. xlvii. 1-7.

Whereupon the Babylonians raise the siege of Jerusalem and depart to meet them. Jer. xxxvii. 5.

Zedekiah sends a petition to the prophet. Jer. xxxvii. 3-4.

Whose reply is dictated by the Holy Spirit. Jer. xxxvii. 6-10.

But Zedekiah and his princes break their covenant. Jer. xxxiv. 11.

And Jeremiah denounces them. Jer. xxxiv. 12-22.

The Prophet now attempts to go into the land of Benjamin. Jer. xxxvii. 11-12.

But is seized, falsely accused, brought before the princes, chastised, and cast into a prison which was in the house of Jonathan the Scribe. Jer. xxxvii. 13-15.

This incarceration seems to have been unusually severe. He was evidently treated as a rank political offender and traitor, and placed in the cells of the dungeon, where he remained "many days." Jer. xxxvii. 16. This is noticeably a reference to the days of "epact" at the end of the civil year 3415 A. M. (which was not an intercalary one, but nevertheless the 22 days then due, to rectify the Calendar, may count with this year, and were a part of the XVth year of the cycle. Taken broadly the expression has its superficial English meaning, for Jeremiah was a prisoner until released by the Babylonians !)

3416 A. M. 580 B. C.

At length, or at the beginning of the new civil year, Zedekiah sent and took him out secretly, and having asked an important question elicited an equally momentous reply. Jer. xxxvii. 17.

Jeremiah now requested the king not to send him back to Jonathan's house. Zedekiah acquiesced, and directed him to be committed into the court of the prison. Jer. xxxvii. 18-21.

While there, in partial freedom, news of Pharaoh's retreat and of the return of Nebuchadnezzar's army towards Jerusalem was soon followed by the actual fact, and the renewal of the siege early in the year. This induced Zedekiah to send an official commission to Jeremiah, who returned a message which seems to have been very generally overheard by all the people who were in the vicinity, and the news of which spread everywhere. Jer. xxi.

His particular enemies hearing that he had thus advised the people were wroth beyond measure. Jer. xxxviii. 1-3.

And now openly sought his life. At their continued insistence Zedekiah at last weakly gave the Prophet into their hands. Jer. xxxviii. 4-5.

So the princes took Jeremiah and cast him into the dungeon of Malchiah, which was also in

the court of the prison. Here "Jeremiah sank into the mire." Jer. xxxviii. 6.

Ebed Melech now appealed to Zedekiah, and by his permission rescued the Prophet, and he was restored to his former quarantine in the court of the prison. Jer. xxxviii. 7-13.

After which Jehovah sent a message of safety to Ebed Melech. Jer. xxxix. 15-18.

It now appears that the princes were conspiring to have Jeremiah re-committed to the house of Jonathan, and had appealed to Zedekiah for permission. They intended to dispose of him. Jer. xxxviii. 26.

In the meantime Zedekiah sent for Jeremiah and held an important and final interview, in the principal entry of the Temple. Jer. xxxviii. 14-26.

After which the Prophet was re-committed to the court of the prison. Jer. xxxviii. 28.

The princes, attempting to investigate this interview, were misled, and thereafter were too much occupied with other matters, now at a crisis, to concern themselves about the incarcerated Prophet. Jer. xxxviii. 27.

In this final period of quiet, which spans the closing days of Zedekiah's reign (part of 11th year), an important word came to Jeremiah from

the Lord. It led to a notable transaction, with an equally prophetic significance. This was his purchase, as a "*Goël*" of Anathoth, and the conveyance of the deeds, sealed and unsealed, to Baruch, for burial in an earthen vessel, which will yet be found in the land of the "*Goëls*," even in "*Meath*," where they speak with "*Goëlic*" lips! Jer. xxxii.

And yet again as the day of doom drew on, no doubt in the early part of Zedekiah's 11th year, a second, final, and superlatively significant prophecy, concerning the impending captivity and eventual return, *and a thrice repeated GUARANTEE as to the perpetuity of David's Throne*, came straight from God. Jer. xxxiii.

That prophecy meant naught, or it means all that Anglo-Israelites maintain it does, as to "*Our Race*" and to its line of Monarchs.

And now the time of Judah's probation ran fully out. The city fell (3416 A. M., 4th month, 9th day) and the Babylonians entered it. Jer. xxxix. 2-3; lii. 5-6.

Thereupon Zedekiah and his army fled *that night* (4th month, 10th day beginning) attempting a sortie through the Babylonian's lines. Jer. xxxix. 4; lii. 7.

But were pursued and captured near Jericho, and eventually brought to Nebuchadnezzar, who

was himself far away in the North, at Riblah, in the land of Hamath. Jer. xxxix. 5; lii. 8-9.

Here he, Nebuchadnezzar, gave such direful judgment upon him, Zedekiah, that the very throne of David seemed to have been *shattered!* Jer. xxxix. 6-7; lii. 10-11.

[Into this error fell even Josephus, and since then, in it have abided all the Doctors of the Hebrew and the Christian Churches, since none of them have seen, and fearlessly maintained that a Throne whose perpetuity is so repeatedly and unconditionally *guaranteed* by the living Spirit of Inspiration, *could* not possibly have been brought to naught at this time, no matter how strong the circumstantial evidence thereto may be!

“The gifts and callings of God are without revocation” (Rom. xi. 29), his counsels are eternal, his covenants secure. The God of Israel is not a man that he should lie (Num. xxiii. 19-23). Hence though all men be proved liars, and all the generations of men be convicted of want of faith, yet nevertheless let God be true, and his oath to David salted with endurance!]

In the meantime the Babylonians under Nebuzaradan remained and sacked the city. Jer. xxxix. 8.

And obedient to the *particular*, and *noticeable* orders of Nebuchadnezzar, the chief men of

the Babylonian army inquired diligently for Jeremiah, who was, of course, still in the court of the prison. Jer. xxxviii. 28.

News of his situation having at length reached them, they sent and took him out. Jer. xxxix. 13-14 (so far as the word prison inclusive).

And, for the purpose of temporary safety, appear to have sent him bound with all the other prisoners to the general rendezvous at Ramah. Jer. xl. 1.

Here he was probably released from his fetters, and held to await the official action of Nebuzaradan. At this Ramah, all the captives were rapidly collected, and such as were adjudged not worth carrying away were placed under the charge of Gedaliah, whom Nebuzaradan located at Mizpah, and made the governor of the subjugated province. Jer. xl. 7.

A month later the destruction of the city was completed (the burning lasted from the 7th day to the 10th). Jer. xxxix. 8; lii. 12-14. (Josephus).

Nebuzaradan's preparations for departure were now made, and pursuant to Nebuchadnezzar's original command concerning Jeremiah. Jer. xl. 2-4.

The general sent for him, and after a conference gave him an unconditional release, under circumstances of special and peculiar favor. Jer. xxxix. 11-12.

But Jeremiah was eventually advised to report to Gedaliah, and was *dismissed with a GIFT*. Jer. xl. 5 (compare Jer. xxxix. 14 from after word "prison" to "home" inclusive).

This advice Jeremiah elected to follow, so he departed, and came to Mizpah. Jer. xl. 6.

Where he dwelt. Jer. xl. 6; xxxix. 14.

With Gedaliah and the people. Jer. xxxix. 10.

Whom the Babylonians left behind them. Jer. lii. 16.

Then Nebuzaradan left Palestine with his captives. Jer. xxxix. 9.

And *en route* came up to Riblah. Jer. lii. 15.

Where Nebuchadnezzar still held the headquarters of his operations against all Syria, and where certain of this final group of prisoners were also put to death by Nebuchadnezzar. Jer. lii. 17-23, 24-27.

As soon as the hosts of Nebuzaradan had departed, all the fugitives secreted in the region gathered to Gedaliah. Jer. xl. 7-12.

And among them came Ishmael, whom Johanan secretly exposed to Gedaliah as a traitor. Jer. xl. 13-15.

But to no purpose, and the civil year ended. Jer. xl. 16.

3417 A. M. 579 B. C.

The events which followed upon the opening of the *New year*, are now detailed in their natural sequence in the book of Jeremiah. Jer. xli; xlii; xliii.

In the meanwhile it will be well to notice the verse with which this straight account opens. "Now it came to pass in the 7th month that Ishmael * * * came to Gedaliah * * * and they did eat bread together in Mizpah." Jer. xli. i.

This was the civil *New year feast*. The sacred year, or calendar, always begins in March, and once in three years coincides, approximately, with the Vernal Equinox. Hence the seventh month here alluded to, being sacred, corresponds to the 1st civil month, or the month after the *Autumnal Equinox*. This too, is fully borne out by the fact that the fruits had ripened (Jer. xl. 10) had by this time been garnered and winter was approaching. Jer. xl. 12; xli. 8.

It was thus at a new year feast that the traitor Ishmael slew Gedaliah; and, by seizing the KING'S DAUGHTERS soon after, attempted to support his own *pretensions to the succession*, by an alliance which would have *guaranteed them!*

It is also to be noticed that this particular year was the opening one of the new cycle, and the intercalary month had just been scored off

upon both the sacred and civil calendars of (3416), in order to bring them into harmony, and to make their first day a first day of the week, as well as the first day of the first month after the Autumnal Equinox.

It was a high feast with much to be thankful for up to Ishmael's act of murderous treason and usurpation.

Such chronology as this is beyond the "higher criticism" (Selah!) and can no more be shaken by "job" and "hobby" chronologists than the planets can be shaken from their orbits. It not only scorns the leaven of the Pharisees, but defies the closest efforts of astronomy to prove it at all in error. And finally it stamps the Record as true history, with the indubitable seal of Divine authority.

The xli., xlii., and xliii. chapters of Jeremiah detail the incidents that followed this act of treason, and the close of their recital finds the Jewish colony settling in Egypt.

"All the people of the land" seem to have joined in this exodus, for when, a few years later, Nebuzaradan returned to the land to punish it for not sending tribute, and to wreak vengeance upon the Ammonites for aiding and abetting Ishmael, he found the land so empty that by scouring it he could secure but 745 Jews (Jer. lii. 30).

The very first act of Jeremiah, on arriving at Tahpanhes, where his own little remnant, consisting of Baruch, Ebed Melech, ZEDEKIAH'S DAUGHTERS, and a few trusty adherents, were placed by Hophra's kindness, was to bury the "great stones" beneath the clay of the brick-kiln as a "sign" that Nebuchadnezzar should spread his pavilion over them, and set his throne upon them. The rest of the Jewish colony settled at Daphne, near by, where they gradually fell into the worship of Astarte.

In the meantime the siege of Tyre went on. Hophra's diversion against Nebuchadnezzar, by sea, reaped its reward, and reduced that of Nebuchadnezzar, and at length Pharaoh's Lybian expedition started upon its disastrous undertaking.

3429 A. M. 567 B. C.

At last the 13th year of Tyrian obstinacy came, and the proud city by the sea fell beneath the battering rams of the Babylonians. It was at this juncture that Jeremiah went to the feast at Daphne, and having pronounced Jehovah's displeasure, and the certain doom of all the Astarte worshippers, predicted the subjugation of Egypt to Babylon, and, as a "sign," announced the impending fall of Hophra (Jer. xlv).

Of course he was ridiculed; but, confident of his own mission and inspiration, he returned at once to Tahpanhes, and prepared for his own secret exodus, for he must have known that his

original commission had its better part in store for him, and was at last about to materialize.

The Egyptian sky at this time was unclouded, and the doomed Pharaoh, although not without powerful enemies, was at the height of his glory. No one in that land, not even the most radical of the hostile political faction, could have anticipated what was even then, at the very moment of Jeremiah's utterance, transpiring in foreign lands.

At last, and only at the rate at which news could travel in that early day, the fact of Nebuchadnezzar's victory at Tyre, which portended the immediate transfer of his long delayed attention to Egypt, and of the utter failure of Hophra's Lybian expedition, arrived together.

3430 A. M. 566 B. C.

In the quickly succeeding confusion, incident upon the actual arrival of the Babylonians, and the internecine rebellion of Ahmes, the Book of Jeremiah ends, and the prophet himself and his chosen and favored remnant DISAPPEAR!

But so, too, Jonah disappeared,—from those who cast him overboard,—yet none the less Jehovah found conveyance for him, which, though strange, enabled him to prosecute his mission, and perform the will of God.

Jeremiah's disappearance from Eastern and Sacred History is the very reason why we should look for him in the SECULAR HISTORY OF THE

WEST. And in this western history we find him touching first at Spain,

3434 A. M. 562 B. C.

And resting finally in the westernmost of the Western Isles.

There he fulfilled his "mission;" there he "BUILT" and "PLANTED;" there, too, his dust awaits its resurrection, in the Isle of Davenish.

5889 A. M.

Monday, September 22d, 1890, A. D.

And there, finally, honor, and renown, and worthy reputation, await the successful spades of such archæologists as shall turn our tardy attention to the neglected tomb of Teah Tephi, and demonstrate unto the world whose Harp it was that was touched by David's Daughter within the halls of Tara!

Would that for every dollar spent in digging bricks out of the ruins of Babylon a dime might be forthcoming to explore this western mine of untold wealth, for if an indirect corroboration of the Scriptures be so valuable, in days of doubtful faith, what shall we say to such a lead as bids fair to reveal the very ARK OF ISRAEL!

The mystery of God's Romance is well nigh consummated. "The Tender Twig" planted by

the Lost Prophet has spread abroad, until to-day the whole earth dwells beneath its far expanded growth. The "Riddle" of Ezekiel (chap. xvii.) has yielded up its secret, and the Anglo-Saxon Race—"OUR RACE"—is about to stand forth in its final role as indeed JESHURUN, "a people saved by the Lord." It is thus with peculiar interest, in these hurrying days of the transition, that we are able to glance backward to the closing days of that prophet who was chiefly concerned in the transplanting and set their calendar in order.

THE
"END OF THE AGE,"
OR THE
LAST CHAPTER IN THE CHRONOLOGY
OF THE
"TIMES OF THE GENTILES."

“And he said, Go thy way Daniel: for the words are closed up and sealed TILL THE TIME OF THE END.”—Dan. xii. 9.

“For the vision is yet for an appointed time, but at the end it shall speak, and not lie: Although it tarry, wait for it; BECAUSE IT WILL SURELY COME, —IT WILL NOT TARRY.”—Hab. ii. 3.

"THE END OF THE AGE."

It will have been manifest to the candid reader of the foregoing volume that the object of the writer is two-fold. 1st. He has been actuated by a desire to vindicate to the human judgment the reasonableness of the Biblical Chronology, and thus to persuade it, if so be it is possible, to investigate this wondrous volume with more of the spirit of faith and veneration, and less of that which dominates this age of doubt. 2nd. The chief object has been to advance upon the irrefragible foundation of an astro-historical chronology, from which there is no escape, the far more momentous conclusions and warnings it has for the day and generation in which we live.

Between the Autumnal Equinox, which marks the publication of this volume, and the one which marked the "Mosaic Creation," detailed in Genesis i., and tabulated in the accompanying table, there extend exactly 5889 Solar years, reckoned from Equinox to Equinox; and all the dates given in this volume belong to the one and only sequence of days and cycles which stretches between them and looks on beyond to time yet future.

In succeeding Studies of this Series, we hope to add numerous chronological tables to those in this

one, and particularly do we desire to carry the main line itself, by means of the principal Biblical dates, from Creation down to the close of the Scriptural Canon, and from thence, by means of authenticated secular history, and the astronomical cycles, down to our present day.

In this undertaking we solicit the support and patronage of earnest men, and promise in return that the finished tables will shed an entirely new light upon the Scriptures. This effort is undertaken in the spirit of what in "Study Number One" we have already defined as "the *Highest* criticism," in contradistinction to its halting predecessor—the so-called "higher criticism." With the latter we have no sympathy—it has now become historically objectionable, its animus is evil, its library is apologetic, and its teachers should be rigidly catechised upon their Articles of Faith (1 John iv. 1-3).

We have fully set forth the superlative accuracy with which "Moses and the Prophets" wrote, and the scheme upon which the whole Biblical record is laid down.

We have purposely concentrated our studies upon its most momentous period—"The Babylonian Era"—since it is the earliest absolute origin of the "Times of the Gentiles," now apparently drawing to their close, WITH ALL THAT THIS IMPORTS!

It now remains to draw up a scheme which shall concisely show the *hither* end of the Scale,

CHRONOLOGY.

THE BIRTHDAY OF TIME.

THE HISTORICAL AND SCIENTIFIC STARTING POINT.

Year 1 Astronomical, or 0 A. M. 1656 before the Flood, 2555¼ before Joshua's Long Day.		Date of Month.	5889 Solar Years before the Autumnal Equinox of 1890 A. D.
			1st Civil Month, Auturanal Equinox.
First Week.	First Day, ★ Sunday.	1	I. The cycle of the Hours begins.
	Second Day, Monday.	2	II. The Solar year begins with the the first day of the week (apply Solar cycle as a test).
	Third Day, Tuesday.	3	III. The ancient Solar cycle begins, seven Lunar years. (Antedi- luvian) intercalated.
	Fourth Day, Wednesday.	4	IV. Common Team of Eclipses be- gins.
	Fifth Day, Thursday.	5	V. The Lunar cycle begins, <i>i.e.</i> , Metonic.
	Sixth Day, Friday.	6	VI. A Moon begins agreeing with ours.
	Seventh Day, Saturday.	7	VII. Scriptural History begins. No dates fail to accord with this "line of time."
Second Week.		8	VIII. The maximum cycle of Eclipses begins.
		9	IX. Proved by the transits of Venus.
		10	X. Proved by the transits of Mer- cury.
		11	XI. Prophetic times and cycles commence.
Second Sabbath.		12	XII. The week begins, agreeing with present sequence.
		13	XIII. All the rectified dates of secular history corroborate this date.
		14	XIV. The Equinoxes agree thereto.
		15	XV. The genealogies of the Bible agree.
Third Week.		16	XVI. Finally, all astronomy and history that does not agree thereto is necessarily <i>bogus</i> .
		17	Beyond it there is nothing " <i>pre- historic</i> "—geology, evolution, and disbelief to the contrary notwithstanding.
		18	"In the beginning," of which Moses wrote the concentrated activities of "Elohim" laid the strata of the earth as set forth in Genesis, and we have no <i>ex post facto</i> basis upon which to judge the results. Chronology cor- roborates the account. This is suf- ficient.
		19	
Third Sabbath.		20	
		21	
		22	
		23	
Fourth Week.		24	
		25	
		26	
		27	
Fourth Sabbath.		28	
		29	
Part of Fifth Week.		30	

and to synchronize the several subordinate sets of "Times" against it so that the warning which it utters may be read by "one that runs."

If the point from which we start the scale (3377 A. M.) cannot be shaken,—and the author is satisfied that it cannot, so long as the Solar System preserves its astronomical integrity ; and if the scale to be employed is that of the solar years (for the lunar years ran out in 1824 A. D.),—then the point *to which* it is progressing is the CRISIS of the Human Race.

Upon far less evidence than what he has set forth in this volume the writer would not hesitate to become a Jonah to a Nineveh ; certainly he can be fairly accredited with honesty of purpose, and concern in premises that seem to affect the future not only of his own "Race" but of all mankind as well !

With these few final words he therefore submits the accompanying modern terminus of the scale, which, measured by the same units, comprehends the "Seven Times" of Gentile Rule, and synchronizes its last seven years with the common A. D. Calendar. It is a practical diagram, and compasses "THE END OF THE AGE:" it stands in natural apposition to the STARTING-POST OF "TIME" above given, and between these two termini all the history of OUR RACE, from Eden to the "consummation of all things," must find appropriate place.

23

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3

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side

is as follows,

"THE END OF THE AGE."

Long and Short Years consolidated.	Lunar Time from Joshua's Long Day, 2465 A.M.	Scale of the Seasons.	From the Dedication of Solomon's Temple, 2809 A.M.	True Astronomical Duration	Trans A.M. Years from Creation.	From the Babylonian Era, 3777 A.M., time of the Gentiles.	From the Exodus, 2513 A.M.	Dating from Abraham's Fall, 2013 A.M.	The Scale of Modern Months (Time).	Common A.D. Years.	Moderated Jewish Year, Always Shifting.
5990	3435	⊙ = Autumn. ⊙ ♄ Winter. ⊙ ♀ Spring. ⊙ ☽ Summer.	2887	5888	5887	2510	3374	3805	Sept. Oct. Nov. Dec. Jan. Feb. Mar. Apr. May June July Aug.	1889	564'
5991	3436	⊙ = Autumn. ⊙ ♄ Winter. ⊙ ♀ Spring. ⊙ ☽ Summer.	2888	5889	5888	2511	3375	3806	Sept. Oct. Nov. Dec. Jan. Feb. Mar. Apr. May June July Aug.	1890	564'
5992	3437	⊙ = Autumn. ⊙ ♄ Winter. ⊙ ♀ Spring. ⊙ ☽ Summer.	2889	5890	5889	2512	3376	3807	Sept. Oct. Nov. Dec. Jan. Feb. Mar. Apr. May June July Aug.	1891	565°
5993	3438	⊙ = Autumn. ⊙ ♄ Winter. ⊙ ♀ Spring. ⊙ ☽ Summer.	2900	5891	5890	2513	3377	3808	Sept. Oct. Nov. Dec. Jan. Feb. Mar. Apr. May June July Aug.	1892	565°
5994	3439	⊙ = Autumn. ⊙ ♄ Winter. ⊙ ♀ Spring. ⊙ ☽ Summer.	2891	5892	5891	2514	3378	3809	Sept. Oct. Nov. Dec. Jan. Feb. Mar. Apr. May June July Aug.	1893	565°
5995	3440	⊙ = Autumn. ⊙ ♄ Winter. ⊙ ♀ Spring. ⊙ ☽ Summer.	2892	5893	5892	2515	3379	3810	Sept. Oct. Nov. Dec. Jan. Feb. Mar. Apr. May June July Aug.	1894	565°
5996	3441	⊙ = Autumn. ⊙ ♄ Winter. ⊙ ♀ Spring. ⊙ ☽ Summer.	2893	5894	5893	2516	3380	3811	Sept. Oct. Nov. Dec. Jan. Feb. Mar. Apr. May June July Aug.	1895	565°
5997	3442	⊙ = Autumn. ⊙ ♄ Winter. ⊙ ♀ Spring. ⊙ ☽ Summer.	2894	5895	5894	2517	3381	3812	Sept. Oct. Nov. Dec. Jan. Feb. Mar. Apr. May June July Aug.	1896	565°
5998	3443	⊙ = Autumn. ⊙ ♄ Winter. ⊙ ♀ Spring. ⊙ ☽ Summer.	2895	5896	5895	2518	3382	3813	Sept. Oct. Nov. Dec. Jan. Feb. Mar. Apr. May June July Aug.	1897	565°
5999	3444	⊙ = Autumn. ⊙ ♄ Winter. ⊙ ♀ Spring. ⊙ ☽ Summer.	2896	5897	5896	2519	3383	3814	Sept. Oct. Nov. Dec. Jan. Feb. Mar. Apr. May June July Aug.	1898	565°
6000	3445	⊙ = Autumn. ⊙ ♄ Winter.	2897	5898	5897	2520	3384	3815	Sept. Oct. Nov. Dec. Jan. Feb. Mar. Apr. May June July Aug.	1899	565°
			2898	5899	5898		3385	3816	Sept. Oct. Nov. Dec. Jan. Feb. Mar. Apr. May June July Aug.	1900	565°
			2899	5900	5899		3386	3817	Sept. Oct. Nov. Dec. Jan. Feb. Mar. Apr. May June July Aug.	1901	565°
			2900	5901	5900		3387	3818	Sept. Oct. Nov. Dec. Jan. Feb. Mar. Apr. May June July Aug.	1902	565°

One day over! Therefore is one day into this the new and blessed Era, i.e. the 1335th year is the first day or Easter Passover of the 1335th year!

N.B.—This table gives upon an enlarged scale the years surrounding the final seven upon the "Times of the Gentiles." They antitypify those of Nebuchadnezzar's insanity, and cover "Anti-Christ's" reign of horror. The latter half of the seven, which will probably be objected by the setting up of His pseudo In the Temple, is the name of "Jacob's Trouble." The position of these years in the general scheme is shown in the final table in this volume. Their relation to other chronological scales is set forth here.

This is the 1335th year from 569 A.D.

42 months 84 years or 1260 days.

1360
1290
1335

As a student of chronology of many years' standing, and as one quite familiar with other systems, he does not hesitate to pronounce the one herein followed to be the only correct system.

Not because it is his own, for this he disavows. It is God's own, so near as human study has yet compassed it, and it is the logical outcome of a Human Science which has not *stultified* itself with "Infidelity."

The times are now short and their Signs are all completed save a single *one*—the manifestation of "Ho Anomos" "That Lawless One" (2d Thess. ii. 8), whose synonym in the same language gives us the familiar neologism, "Ho Anarchos"—(THE ANARCHIST)—and these short days (a year and a half) are the *SOLE DAYS OF GRACE THAT YET REMAIN TO US*. For when that One, "The Mystery of Iniquity," in its final phase shall have begun his reign, the Holy Spirit, which hitherto has withstood it (2 Thess. ii. 6), will have withdrawn! (7.)

From that dread moment onward we must date the "Great Tribulation" which is the Time of "the Harvest."

It is therefore with deep concern that the author submits the accompanying table, which so inevitably results from the dread premises he has been able to establish, and leaves to those who will consider it, and to whom this volume is dedicated,

the task of drawing from it such warning as they may.

I am deeply indebted to another Yale professor for the true insight into this ii. chapter of 2 Thessalonians, which is hereinbefore set forth. This chapter is the veritable KEY to what is *now* working, and to what is soon to come to pass. That which "letteth" or resists, or hindereth the "Spirit of *Evil*" is the *Holy Spirit*, and *not* the Roman Empire!

"The Comforter" was sent to us after the Saviour's Ascension, to be with the Church of Christ until the end. Progressive interpretation of the Word now suggests the awful certainty that the Holy Spirit, grieved beyond endurance, will withdraw before the Second Advent!

With it "the Elect" will probably be "caught up," to join the returning Saviour in the air.

But "woe to the inhabitants of the earth" (Rev. xii. 12) when "the wise virgins" disappear! The "foolish" ones will then be truly surrounded by a pack of wolves, for when the HOLY SPIRIT "withdraws itself" man *must* *literally face the* INCARNATE DEVIL!

CONCLUSION.

THE GENERAL SKELETON

OF

“THE TIMES OF THE GENTILES.”

A SOLI-LUNAR HARMONY,

2520 YEARS.

*“For this is the Day of the Lord God of Hosts, a Day of Vengeance, that he may avenge him of his adversaries; and the sword shall devour and it shall be satiate, and be made drunk with their blood; for the Lord God of Hosts hath a sacrifice in the north country by the river Euphrates. * **

“But fear thou not, O my servant Jacob, and be not dismayed, O Israel; for behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return and be at rest and at ease, and none shall make him afraid.

“Fear thou not O Jacob my servant, saith the Lord, for I am with thee, for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.”

(Jer. xlv. 10, 27-28.)

THE CONCLUSION OF THE MATTER.

We have now reviewed, upon a scientific basis, some of the chronological inferences to be drawn from the rectified "scale of time." In our final table we present a general survey of the chapter which is *now* of chief importance. Manifestly it behooves the "Church" to be prepared. It is idle to say, in the face of these facts, that the beginning of the end *does not* synchronize with the issue of this present volume; it is equally idle to maintain that it does. However misquoted, therefore, the present author may hereafter be, he wishes to place on record a fair statement of his position, to wit:

(a) In view of the Saviour's own command (Mark xiii. 33), it is our duty to be ready.

(b) In the spirit of Daniel ix. 2, it is equally our right and duty to *study* "by books the number of the years."

(c) In the same way as Daniel's efforts were at length rewarded (Dan. x. xi. xii.), we may hope for general light.

(d) In the meantime we are expressly told that no one need doubt his senses when the thing is nigh, even at the doors (Mark xiii. 28-30). There can be no doubt that this is so TO-DAY.

(e) And we are also assured that this dispensation (this "Israel," this Age of the "Goyim" or "Gentiles," this "Era of Evil," typified by Babylon, and dating from her correct origin, "shall not pass away till all these things be fulfilled" (Mark xiii. 30).

(f) Now the scheme of Chronology which we endorse, and which squares itself against history and astronomy, must remain unimpugned whatever happens, and if we have applied our prophetic scale to the correct *beginning*, then is it equally manifest that it reaches the proper *end*, and therefore must span all else that lies between us and that termination.

(g) If the Times of the Gentiles, of which Nebuchadnezzar *and his father*, quite as much as Nebuchadnezzar and his sons, stood for "the head of gold," began in 3377 A. M., they end in 5897 A. M. (or at our March, 1899); and it need not surprise the Church that such a truth should be revealed, in its proper season, since we are told (Hab. ii. 2-4) that "in the end" it shall be "plain" to one "that runs," the which Daniel also fully endorses (xii. 4-8, 9). Nor dare we hesitate to avow our positive conviction that the time is even now upon us.

(h) Yet let no weak vessel hereby be overturned, so that its quantum of faith be spilled, if, by the Grace of God, these days be still further lengthened, and so another soul be added to his sheaves. In other words, we must point out

that it is *possible* (although from the consummate way the scales of Prophecy and History harmonize when adjusted from 3377 A.M., we must confess it is not at all *probable*), the commencement of the Solar Era may eventually be measured from Nebuchadnezzar's own second year, *i. e.*, from 3399 A. M. It was in this year that he dreamed the vision which was taken as the "type" (Dan. ii. 1), and it was unto him *personally* that Daniel said (36-38) "*Thou art this head of gold.*"

(i) By no possible method of interpretation can we slide the scale of 7 Times or 2520 Prophetic years, down that of fixed chronology, beyond this final point, and to do so would increase our "margin of grace" by only 22 years.

(j) We have said that this "increment" is not probable. This is of course only our own judgment, but it is founded upon a collateral survey of numerous other prophecies, whose interpretation seem inevitably to focus upon the end of this century, and not to span over into the next.

(k) Nebuchadnezzar was, and is, "this head of Gold." In SOLAR time the 2520 years commence with the Chaldee Babylonian Era, and run out in 1899 A. D., but in their *personal* application to Nebuchadnezzar himself, they clearly delayed, until no longer able to resist his besetting sin of pride he boasted in his palace, and exclaimed :

“Is not this great Babylon which I have builded for the house of the kingdom, by the might of my power, and for the honor of my majesty?”

And, “While the word was in the king’s mouth, there fell a voice from heaven, *saying*, O King Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.” Dan. iv. 30-31.

From this time the vision of the Image “speaks”! A consultation of the accompanying general diagram will demonstrate the fact: for seven years the king, as a type, was insane, for half a year he recovered his reason and acknowledged his sin in an epistle unto all nations. Then, his problem solved, he died; and the times betokened by the vision, and the type, began their shorter, LUNAR course. From 3444 A. M. to 5888 A. M. inclusive (2445 solar years, or exactly 2520 lunar years), the “times” repeat upon an *included* scale, and run out at the Autumnal Equinox of 1890 A. D.

They are ended! Just ended! And now a pause of a year, and of a half a year, come in between them and the final seven which are to antitypify all that heretofore has taken place.

These final seven, *the reign of* ANTI-CHRIST, consummately complete the scheme and make it SOLI-LUNAR to the last degree.

Stood we condemned to an inevitable death, upon one-thousandth part of the certainty involved in these calculations, we would all be engrossed in setting our affairs in order, and shall

THE CONCLUSION OF THE WHOLE MATTER

OR A

GENERAL SKELETON OF "THE GENTILE TIMES"

AS SET FORTH UPON THE

BIBLICAL OR SACRED "CALENDAR."

TRUE A. M. YEARS.

2520 Solar Years.—Dan. ii. vii. viii. ix. x. xi. xii.	66	45	TYPE.	3377½	“And because the Bridgroom was	
				21. y. { From middle of each, inclusive.	long away they all slumbered and slept.”—Math. xxv.	
				3308½	(The true translation as rendered by the best Greek scholars.)	
				3309	Dan. ii.	
				3433	Dan. iii.	
				3434	Neb's Vision.—Dan. iv. 1-27.	
				3435½	Dan. iv. 28-33.	
				3436½	7 Nebuchadnezzar's “INSANITY.”	<div>N. B.—The central point of the whole era is 36-7-638. A. D.</div>
				3437½		
				3438½		
3439½						
3440½						
2445	2nd Thess. ii. 6, 7-17.	2520 LUNAR OR 2445 SOLAR YEARS INCLUSIVE	3441½			
			3442½	Dan. iv. 28-33.		
			3443	Neb.'s Epistle to all Nations Written.		
			3444	3442-3 <i>Vide</i> Dan. iv. 34-37.		
			(HABAKKUK Chap. ii. 3.)	4666=Central Year!		
			THE “SHORTENED” “SEVEN (LUNAR) TIMES” OF JUDAH, Mercifully Reduced.			
			(MARK Chap. xiii. 20.)			
			5888			
			5889		2 Thess. ii.	
			1½	Mal. iv.	ANTI-TYPE.	5890½
5891½	2 Thess. ii.	1892¼				
5892½	Rev. xiii.	3¼				
5893½	“ANTI-CHRIST'S” REIGN OF HORROR.	41¼				
5894½	Dan. ii.	51¼				
5895½	Dan. iii.	61¼				
5896½	Dan. xi.	71¼				
5897½	Rev. iv. xix.	1898¼				
	James v.	1899¼				
	To Middle of Year.	“666” Rev. xiii. 18.				

1899 A. D.=6000 A. M. Sol-Lunar=1335th year.—Dan. xii. 12.

Sometime, from now on, after the final 7 years have been fully begun, and "the Lawless one" has been identified (2 Thess. ii. 3, 8) Redemption draweth nigh. There is, therefore, now but one Christian motto, "And what I say unto you I say unto all, WATCH!"—St. Mark xiv, 32.

we not awake to an alarm which loudly proclaims that the DIES IRÆ is at hand?

(l) And finally; what is it to Thee, O Man, seeing that thou art enclosed in the net of this final generation anyway? As one of its "units" *thou* mayest pass away to-morrow (James iv. 13-14), and, if with un replenished lamp thou goest, then, clearly, thine *own* equation will be as fully solved as if perchance the Lord's coming fell upon this very day, and oil were wanting in thy vessels.

It is to this end chiefly that we have supplemented our own earnest testimony in behalf of things so meet for the consideration of "Our Race," with seals of sufficient dignity and authority to demand respect among Scientists, and so-called "higher critics."

As it is easier to tear down than to build, let now all such as dispute the "Chronology of the Bible" as herein vindicated, produce their own case, and show wherein the spirit which inspired "the Record" has failed to adhere to its own set "times and seasons." But in the meantime let all such as are "wise" perceive the significance of this conclusion, to wit: that if "Joshua's Long Day," and the "Shadow upon the dial of Ahaz" are hereafter to go back into history as integral parts of the now fully vindicated record of "Our Race," then verily unto it do they also raise their voices and unite with all cycles of heaven in A MIDNIGHT CRY!

EDITORIALS.

“And Joshua said unto the people, Sanctify yourselves: for TO-MORROW the Lord will do wonders among you!”

Joshua iii. 5.

OUR RACE:

ITS ORIGIN AND ITS DESTINY.

SERIES I.

SEPTEMBER, 1890.

No. 2.

EDITORIALS.

“The time will come when Bible Prophecy with its Chronology will be confirmed by History in so exact and so signal a manner that malice and infidelity alone will be able to deny its inspiration. Then, too, the world will have had its last say, impiety will have let fall its last masque, intolerance have practiced its last cruelties, superstition descended the lowest round of idolatry, faith won on the scaffold its most brilliant victories, and in presence of the last great revolution History will learn from Prophecy to comprehend and to judge itself. The transformation which it will experience will be so complete that a very small remnant will be found of what it to-day calls its Philosophy.”

Thus wrote Frédéric de Rougemont, the earnest Swiss pastor, nearly a generation ago, and behold we are already standing upon the threshold of the days to which he alluded. The New Chronology

has come to stay, and unto it whatsoever of History is worthy of survival must hereafter conform all its references. We dare to say this *ex cathedra*: for, satisfied that the Bible is inspired, even in the sense accepted by the wise of all former ages, and being ready to demonstrate that its hitherto most inexplicable cross references yield without violence to the requirements of this rectified chronology, we risk nothing, save perhaps a chapter or so of modern criticism, in stating our position plainly. That we shall incur a torrent of animadversion for our temerity we ought perhaps to have no doubt, we expect it from the quarters of the arena into which we have hurled the gauntlet, but we ask the audience to require all combatants to raise their visors ere they join the fray so that it may be known from the start upon which side they are truly crossing swords.

* * *

As the whole of this present Number of the Our Race Series partakes of the nature of Notes, Queries and Replies, and has a direct bearing upon the Israelitish origin of the Saxon Race, we omit the few pages which would otherwise have been devoted to them. In the meantime we take occasion to thank the numerous correspondents who have sent us data of interest touching the subjects advanced for discussion in Study Number One. If the replies and material continue to come in at the present rate we shall in

time be able to devote an entire volume to them, and promise to present an array of facts and circumstantial evidence which it will be impossible to combat. We are satisfied, however, it will be agreed by all that Chronology is now the chief matter of concern.

It is the fundamental basis of all accurate historical investigation, and not until its skeleton has been satisfactorily articulated can we hope to clothe our topic with flesh and nerves, and vitalize it with the blood of life. Henceforth we shall give all dates in the true chronology—*i. e.*, the Biblical or A. M. years. Those given in Study Number One were upon the common A. D. and B. C. scale, and should be translated into the A. M. scale by means of the table given upon page 113.

*
* *

They must be blind indeed who fail to read the warning written upon the walls of the modern Temple of Theology. In its continued subdivision into sects the Protestant Church has had its strength so decimated that, as the Master long ago predicted, it is doomed to fall (Matt. xii. 25). We Protestants are prone to draw invidious comparisons against Rome, while she in turn points out the ever widening breaches which divide our house against itself! Just where the balance of error actually resides is hard to tell. The fact is the spirit of Laodicea presides over the whole city of Modern

Babylon whatever be the particular ward in which we dwell, and the cry should now go up throughout all its precincts, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. xviii. 4). This is the Midnight Cry itself, and it appeals to all "the wise," wherever they are domiciled, to *go out* to meet their coming Lord, and to take naught with them but that oil which burns with the bright flame of faith in the integrity of the whole Bible. That we ourselves are dwelling in this Laodicean Babylon is patent to all who are familiar with the methods upon which its "*primaries*" are conducted, nor can we fortify our assertion better than by quoting once more from our trenchant Swiss pastor, who wrote as follows of a state of the Church, in his day future, but now, alas! only too realistic:—

"The closing Epistle of Christ to the Seven Churches (Rev. iii.) is directed to Laodicea. It corresponds to the times of Jewish phariseeism and sets forth the state of the Protestant nations at the Lord's return, when there will be little or no true faith left on the earth. The missionary zeal of the Church of Philadelphia, which at one time enflamed the whole mass of reformed Christianity, will have subsided into lukewarmness. The whole area will be Christian, and pride itself on its profession. A high standard of morality, an upright life, a conservative creed, will be never so *popular*. There will be no open enemy of

Christ as in Philadelphia, no outspoken infidel; only phariseeism and lukewarmness, only the happy medium between impiety and pietism. There will be a little faith, but not too much; a profession of orthodox principles, confined within wise limits. There will be some fear of God, but much fear of men; great respect for the Bible, but enough good sense to keep men from viewing its doctrines, its precepts and its denunciations in a serious light; society wholly given to the acquisition of temporal blessings, and yet diligent enough in public worship not to doubt the pardoning mercy of God. They will consider themselves very rich in Spiritual life, they will even have need of nothing. But the Lord will *vomit lukewarm Laodicea from His mouth*. He will not fight against her, as against Pergamos and Thyatira, He will not judge her like Sardis; but He will wholly cast her off with scorn, and leave her to her wallowing in the mire. Still, she is a church, and Oh, mystery of grace! He even speaks to her of *love*. He counsels her, rebukes her, treats her like a child subjected to salutary discipline: 'I would that thou wert cold *or* hot.' 'Be zealous, therefore, and repent.' He offers her a *collyrium*, that she may open her eyes to her *wretched state*; the white raiment of His righteousness, that the shame of her nakedness may not appear; gold tried in the fire of faith, that she may be truly rich. But His offers will not be accepted by the vast majority of the

Laodiceans ; few of them will even hear His voice when He ‘stands at the door and knocks’ to invite His guests to the bridal supper. Those, however, who in the midst of the universal apathy have persevered in love to the end, will receive the highest honor of all the faithful : they shall sit down with Jesus on His throne.

“The Church of Laodicea is no far-fetched type ; it mirrors the Protestant world to-day, and its distinct presence is not one of the least of the sign-posts that guide the weary pilgrim along his midnight highway.”

*
* *

If a tithe of what we have reviewed in this present Study is even approximately right, then certainly this generation is to witness the harvesting of God’s vineyard, and if, as we believe, it is wholly true, then must *this very decade see the scythe thrust in !*

“Now Jordan overfloweth all his banks all the time of harvest,” and so, too, doth the river of Prophetic fulfillment inundate the banks whereon those who bear the Ark of Truth are dipping the soles of their feet into “the brim of the water” (Josh. iii. 15).

But no matter how its waters swell Israel is to pass over dry shod—the waters must roll back even to the City of Adam, and below us they must fail from their channels, even to the Salt Sea. We must “pass over right against Jericho !” There are stirring times ahead of us, and ere we may

count upon a *new* “division of the land,” a great and terrible DAY is certainly in store for all the earth, a day when those who doubt the truth of Joshua’s Long Day *are doomed to see its very opposite take place!* for:

“It shall come to pass in that day saith the Lord God, that I will cause the sun to go down at *noon*, and I will darken the earth in the clear day” (Amos viii. 9).

* * *

“And he said unto me, Seal not the sayings of the prophecy of this book, for the time is at hand.

He that is unjust let him be unjust still: and he that is filthy let him be filthy still: and he that is righteous let him be righteous still: and he that is holy let him be holy still.

And behold I come quickly: and my reward is with me, to give every man according as his work shall be” (Rev. xxii. 10–12).



*“ Woe for the earth and for the sea : because
the devil is gone down to you having great
wrath, because he knoweth that he hath but a
short time.”*

Rev. xii. 12.

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